PALI GRAMMAR

A
PĀLI GRAMMAR

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PREFACE.

This attempt at writing a short grammar of the Pāli language is the result of the difficulties experienced in teaching Pāli to the students of this side of the country. As a language Pāli is akin to Sanskrit and modern vernaculars and any attempt at teaching this now obsolete language to the students must be on a comparative basis. Dr. Edward Müller's grammar though written on a comparative basis is too difficult for beginners. Prof. Duroiselle's grammar is meant for students absolutely ignorant of Sanskrit and Sanskritic languages. Dr. Frankfurter's grammar deals mainly with Declensions and Conjugations. Mr. James' Gray's grammar is too elementary. The greatest of all the difficulties is that these grammars are not available in Calcutta and they are also at the same time costly.

To obviate these difficulties lying in the way of young learners we have written our grammar as far as possible on a comparative basis. In the beginning we have dealt with the phonetic changes. In the chapter on Sandhi we have inserted some Sutras from Kaccāyana with English translations. In the chapter on case-endings and their applications also we have inserted some Sutras from Kaccāyana shortening them for the advantage of our students. The chapters on Declensions and Conjugations have been exhaustively written and useful general notes have been given. Short

chapters have been inserted on Indeclinables, Derivations, Compounds and Prosody. We shall consider our labour successful if the students derive some benefit from it.

In conclusion, we must express our heartfelt gratitude to the veteran Orientalist Mahamahopadhyaya Hara Prasad Shastri, M.A., C. I. E., who took a good deal of interest in this work and made valuable suggestions for improvement.

We also obtained great help from the grammars of Dr. E. Müller, Prof. Charles Duroiselle, Dr. O. Frankfurter, Mr. James Gray, Kaccāyana's Pāli Grammar edited by Mahamahopadhyaya Dr. Satis Chandra Vidyabhusan, M.A., PH. D. and Bālāvatāro.

THE AUTHORS.

PĀLI GRAMMAR

CHAPTER I.

The Alphabet.

The Pāli Alphabet contains 41 letters, namely, 6 vowels, 2 dipthongs, 32 consonants and a nasal sound called Niggahīta.

The vowels are :—a, ā, i, ī, u and ū.

The dipthongs are *e* and *o*. Of the vowels *a*, *i* and *u* are short and ā, ī and ū are long. The dipthongs *e* and *o* are also long vowels.

The consonants are :—k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, ḷ, v, s and h. Of these the first 25 consonants, beginning from k to m, are divided into five groups or vaggas, each consisting of five letters.

	Surd.	Surd Aspirate.	Sonant.	Sonant Aspirate.	Nasals.
Gutturals :—	k	kh	g	gh	ṅ
Palatals :—	c	ch	j	jh	ñ
Cerebrals :—	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals :—	t	th	d	dh	n
Labials :—	p	ph	b	bh	m

Y, *r*, *l* and *v* are considered as semi-vowels.

There is only one sibilant *s* and a spirant *h*.

The Niggahīta is never used alone. It is only used together with other letters.

CHAPTER II.

Phonetic Changes.

The phonetic changes in Pāli, as in other languages, generally take place in the following ways, by—

(i) *Assimilation* :—When two different consonantal sounds meet and cannot be easily pronounced together, one of them is modified to facilitate pronunciation. The assimilation is sometimes complete as in tassa (S. tasya), kamma (S. karma), &c. and sometimes incomplete as in *cāgo* (S. tyaga). In many instances the second letter in the compound is doubled, e. g. *mutta* (S. mukta), *ratta* (S. rakta), *duddha* (S. dugdha), etc. But in some instances the first letter is doubled, e.g. *pappoti* (S. prāpnoti).

(ii) *Dissimilation* :—When there is a recurrence of the same sound or of sounds which are formed in the same way, then one of them is changed into a dissimilar sound, e.g. naṅgala (S. lāṅgala) : kipīlika (S. pipīlika) ; nalāṭa (S. lalāṭa).

(iii) *Analogy* :—In Pāli some words are formed on the analogy of other words, e.g. 'subbuṭṭhi' is formed on the analogy of 'dubbuṭṭhi' ; *subbaco* is formed on the analogy of *dubbaco*. This analogy is very commonly resorted to in adding case suffixes, e.g. 'kāyasā' 'mukhasā' formed on the analogy of 'vacasā' and 'manasā'.

(iv) *Compensation* :—When a consonant in a word is dropped, one of the vowels is sometimes lengthened or another consonant is added to compensate the loss of accent, e.g. arahā (S. arhat) ; paṭikkūla (S. pratikūla) and parisā (S. pariṣat).

(v) *Metathysis* :—The alteration in the arrangement of letters in a word ; e.g. *makasa, rahada,* 'raṃsi' for Sanskrit 'maśaka,' *hrada*, 'raśmi'.

(vi) *Epenthesis* :—The insertion of a vowel to separate the consonantal sounds in a compound consonant. This insertion of vowel is frequent when *r* and *h* and *r* and *y* are combined e.g.

Sanskrit arhat = arahā,
„ mahārha = mahāraha,
„ bhāryyā = bhariyā,
„ āryya = ariya.

Pāli is a Sanskritic language and as such there is a good deal of similarity between these two languages. But there are also some important points in which they differ. In Sanskrit there are thirteen vowels including the dipthongs, but in Pāli there are eight vowels only. The vowels ṛ, ḷ and the dipthongs *ai* and *au* are absent in Pāli. Their places are filled up by the other vowels. Of these vowels the vowel Ṛ is represented by *a*.

e.g. Sanskrit mṛta = mata,—(Dead).
„ ghṛta = ghata,—(Ghee).
„ kṛsi = kasi,—(Cultivation).
„ kṛpaṇa = kapaṇa,—(Miser).

by i :—

e.g. Sanskrit Ṛṣi = isi,—(Sage).
„ Ṛṇa = iṇa,—(Debt).
„ Tṛṇa = tiṇa,—(Grass).

by u :—

e.g. Sanskrit Ṛtu = utu,—(Season).
„ Mṛdu = mudu,—(Soft).
„ Vṛṣabha = Usabha.—(Bull).

by e :—

e.g. Sanskrit Gṛha = geha,—(House)

by R followed by a vowel, as,

Sanskrit Vṛkṣa = rukkha,—(Tree).

,, Bṛhat = brahā,—(Great)

The vowel ḷ is never used in Pāli and classical Sanskrit.

The vowel ai is represented by i :—

e.g. Sanskrit aiśvaryyaṃ = issariyaṃ,—(Wealth).

by e :—

e.g. Sanskrit maitrī = mettī,—(Friendship).

The vowel au is represented by u :—

e.g. Sanskrit autsukyaṃ—ussukkaṃ ;—(Anxiety).

by o :—

e.g. Sanskrit auṣadhaṃ = osadhaṃ ,—(Medicine).

Consonants.

Unlike Sanskrit Pāli has one sibilant only—the dental one (स). The places of the cerebral and palatal have been taken by the dental. Ś is sometimes, however, represented by cha, as śava = chava.

The changes of vowels :—Long vowels are always shortened before double consonants and niggahīta, as S. kārya = kajja, S. khādya = khajja, S. latāṃ = lataṃ.

N.B.—These short vowels, however, are always considered prosodically long.

The vowel A is sometimes changed into e, as

S. atra = ettha, S. antahpura = antepura, S. phalgu = pheggu. S. śayyā = seyyā—(bed).

A sometimes becomes i, e.g. S. tamisrā—timissā,—(darkness) S. Kasya—kissa. (whose)

A becomes u, e.g. S. parjanya—pajjunna, S. Sadyas—sajju, S. unmajjati—ummujjati. (dives).

A becomes o, e.g. S. sammarsa—sammosa.

Ā becomes e, e.g. S, Prātīhāra—Pāṭihera.

The vowels I and Ī.

I is changed into a,

e.g. S. Pṛthivī—Paṭhavī,—(Earth).

S. gṛhiṇī—gharaṇī—(house-wife).

I becomes e, e.g. S. vihiṃsā—vihesā ; S. visvabhū —vessabhū.

I becomes u, e.g. S. gairika—geruka (cf. vernacular geruyā).

Ī becomes a, e.g. S. kausīdya—kosajja.

Ī becomes ā. e.g. S. tirascīna—tiracchāna.

Ī becomes e. e.g. S. krīḍā—khelā—(Play).

Ī becomes u. e.g. S. root ṣṭhīva—Pāli root ṭhubha.

The vowels U and Ū.

U becomes a, e.g. S. guru—garu ; S. sphurati—pharati.

U becomes i, e.g. root kṣu (to sneeze) is conjugated as khipati.

U becomes o, chiefly before a double consonnr.t, e.g. S. ulkā—okkā ; S. pustaka—potthaka—(Book).

Ū becomes a, e.g. S. bhrūkuṭi—bhakuṭi.

Ū becomes i or ī, e.g. S. bhūyas—bhiyyo ; bhīyo.

Ū becomes o, e.g. ūrjja—oja.

E becomes a, e.g. S. mleccha—milakkha.

E becomes ā, e.g. S. keyūra—kāyūra.

E becomes i before double consonants e.g. S. prativesmaka—paṭivissaka ; udvelāpita—ubbilāpita.

E becomes o, e.g. S. atiprage—atippago.

O becomes u, e.g.

S. jyotsnā—juṇhā.

S. droha—duha.

Consonantal Changes.

In Pāli there are frequent interchanges of consonants.

We give below some of the prominent ones :—

The consonant Ja is sometimes changed into da, e.g. S. Jighatsā—digacchā ; S. Jyotsnā—dosinā ; S. Jaṃpati—tudampati. It should be noted that Sanskrit has got a form dampati in the place of jampati.

Ca is replaced sometimes by ta, as cikitsā—tikicchā.

Ta is changed into ṭa, as cetaka—ceṭaka.

Ṭa also becomes ḷa, as kheṭa becomes kheḷa ; āṭavika becomes āḷavika.

Ta is sometimes changed into ṭa, e.g. the particle prati, is changed into paṭi S. duṣkṛta—dukkaṭa.

Tha is changed into ṭha e.g. S. sithila—saṭhila.

Da is changed into la or ḷa, as S. dauhṛda or dohada —dohala ; S. udāra—uḷāra.

Da is changed into ya, as khādita—khāyita ; svādita—sāyita.

Ya is generally changed into va, e.g. S. tryaṅgulaṃ —tivaṅgulaṃ ; S. kiyat—kīva ; S. kulāyaka—kulāvaka.

Ya is changed into ba, as, S. jarāyu—jalābu ; S. puya—pubba.

Ya is also changed into bha, as S. sarayū—sarabhū

Ya is changed into ra, as S. srāmaṇeya—sāmaṇera.

Ya is changed into la, as yaṣṭi—laṭṭhi.

Ya is changed into ha, as S. svayampati—sahampati S. raṇañjaya—ranaṃjaho.

Va is changed into ya, as S. dāva—dāya.

Va is changed into pa, as S. lāva—lāpa, S. Prajāvatī—pajāpatī.

Ra is changed into la, as S. rudra—ludda ; S. parigha—paligha; S. Roma—loma ; S. Sukumāra—Sukhumāla.

Compound Letters.

Y in combination with other consonants is generally assimilated, e.g. S. tasya—tassa ; S. divya—dibba, etc. But it is sometimes retained when it is in combination with ka as in vākyaṃ, with ga as in bhāgyaṃ and with va as in vyādhi, vyākaraṇaṃ.

In combination with ta, ya is changed into cca in the middle, e.g. S. satyaṃ—saccaṃ ; S. kṛtyaṃ—kiccaṃ ; mṛtyu—maccu. But in the beginning of a word tya is changed into ca, e.g. S. tyāga—cāga.

In combination with tha, ya is changed into ccha, e.g. S. mithyā—micchā ; S. khādyam—khajjam ; S. vidyut—vijju ; S. vidyā—vijjā. But in the beginning of a word it becomes ja, as S. dyuti—juti.

In combination with dh, ya is changed into jjha or jha in the middle of a word, e.g. S. madhya—majjha, S. vandhyā—vañjhā.

In the beginning of a word dhya is changed into jha, e.g. S. dhyānaṃ—jhānaṃ.

In combination with na or ṇa, ya is changed into ñña, a S. Sūnya—suñña ; S. araṇya—arañña.

When ya is in combination with ha a vowel intervenes e.g. S. hyah—hiyyo (yesterday); but sometimes there may be a change in the position of the letters, as S. tuhyaṃ—tuyhaṃ; S. bāhya—bāhiya and bāhira.

R, when it forms the second member of a compound is assimilated. It survives only in such words as brahma, brāhmaṇa, indriya, etc, In combination with ha sometimes there is an epenthesis, e.g. S. hrī—hirī. Sometimes, however, ha is dropped as, S. hrasva—rasso.

R forming the first member of a compound, except when it is in combination with h and y, is assimilated e.g. kamma, dhamma corresponding to Sanskrit karma and dharma.

When L is in combination with another consonant, a vowel generally intervenes, e.g. kilesa, gilāna, milāna—S. klesa, glāna and mlāna.

But it is also sometimes assimilated, e.g. sippa, sukka, appa—S. silpa, sukla and alpa.

V in combination with another consonant is generally assimilated, e.g. pakka, cattāra, S. pakva, catvāra.

But in some cases it is retained as in dvāra, vidvāna, tvā and tvāna. Sometimes, however, a vowel, intervenes, e.g. duve, duvāra, suvatthi (S. svasti).

S in combination with c is changed into ccha, as in acchariya (S. āścaryya); Pacchima (S. Paścima).

Ṣ in combination with ka is changed into kkh, as in S. cakṣu—cakkhu; but it is sometimes changed into cha, eg. S. kṣamā—chamā; S. ṛkṣa—accha.

Ṣ in combination with ṭ and ṭh is changed into ṭṭh, e.g. S. aṣṭa—aṭṭha; pṛṣṭha—piṭṭha.

Ṣ in combination with p and ph is changed into pph as in puppha, nipphala,—S. puṣpa and niṣphala.

S in combinantion with k and kh is changed into kk and kkh, e.g. namakkāra, purekkhāra—S. namaskāra, and puraskāra.

S in combination with t and th is changed into tth, e.g. S. pustaka and prastha—potthaka, pattha. In the beginning of a word stha is changed into ṭha as S. sthānaṃ.—ṭhānaṃ. It is, however, sometimes changed into kha, as S. sthāṇu—khāṇu.

Sta sometimes remain unchanged, as bhasta (cf. Theragāthā) and sth is changed into ṭṭh as in aṭṭhi—S. asthi ; in the middle of a word *psa* is changed into ccha, e.g. S. apsarā,—accharā, S. jugupsā—jigacchā ; when in the beginning of a word *sp* is changed into ph, e.g. phasso, phandanaṃ—S. sparsa and spandanaṃ.

S in combination with ph is changed into pph, e.g. vipphāra—S. visphāra.

Ś in combination with n is changed into ñh, e.g. pañho = S praśna.

Ṣ in combination with ṇ changed into ṇh, as taṇhā, kaṇha—S tṛṣṇā and kṛṣṇa.

Sometimes we also find the form Tasiṇā : cf. Dhammapada, 59.

S with n is changed into naha as nahāna—S. Snāna But it is also changed into nh as nahāyati (cf. ud p. 6).

Śm is changed into mh, e.g. S. aśmaṇ—amha. In the beginning of a word śm is changed into m, as S. śmaśru —massu. Sometimes, however, S is retained in the dental form with a change in the position, as raśmi—raṃsi.

Both ṣm and sm are changed into mh as, S, grīṣma—giṃha, S. smita—mhita (cf. Theragāthā, verse 460).

The root smṛ, however, is changed into sara. e.g. sarati. But we also come accross such forms as sumarati cf. Dhammapada, verse 324.

H in combination with v is changed into vh, e.g. jivhā, āvhāna.

CHAPTER III.

Euphony.

Sarāsare lopaṃ.

A vowel followed by a vowel is sometimes elided.

Atha+eko—atheko ; tathā+eva=tatheva ; nohi+etaṃ—nohetaṃ ; yassa+indriyāni = yassindriyāni ; jambu+ādīni=jambādīni ; tayo+assu=tayassu ; eso+āvuso=esāvuso.

Vā paro asarūpā

A vowel after a dissimilar vowel is sometimes elided.

Cattāro+ime—cattārome ; ko+asi—kosi ; pana+ime=paname ; migī+iva=migīva.

Exceptions :—Pañca+indriyāni—Pañcindriyāni.

Dīghaṃ.

When the preceding vowel is elided, it is compensated by the lengthening of the succeeding one.

Ca+api—cāpi ; ca+ubhayaṃ—cūbhayaṃ ; saddhā+idha=saddhīdha ; yāni+idha=yānīdha ; tathā+upamaṃ=tathūpamaṃ.

Pubbo ca.

When the succeeding vowel is elided, the preceding one is sometimes lengthened.

Sādhu+iti—sādhūti ; deva+iti—devāti ; vijju+iva —vijjūva.

Exception :—Iti+assa—itissa.

Kvacāsavannam lutte.

When the preceding vowel is elided the succeeding vowel is sometimes changed into a dissimilar vowel, e.g. a or ā+i or ī=e and a or ā+u or ū=o.

Ava+icca—avecca ; mukha+udakaṃ — mukhodakaṃ ; na+upeti—nopeti.

Exceptions :—Yassa + indriyāni — Yassindriyāni ; Tathā+upamaṃ—tathūpamaṃ.

Yam edantassādeso.

The final e when followed by another vowel is changed into y.

Me+ayaṃ—myāyaṃ ; Te+assa—tyassa : te+ahaṃ —tyāhaṃ.

Exception :—Ne+āgata—nāgata ; puttā me+atthi —puttā matthi.

Vam odudantānaṃ.

The final o and u, when followed by another vowel, are sometimes changed into v.

Kho+assa—khvassa ; So+assa—svassa ; Su+āgataṃ—svāgatam ; anu+eti=anveti ; bahu+ābādho= bahvābādho.

Exception :—Cattāro+ime=cattārome.

Do dhassa ca.

When vowel follows dha is sometimes changed into da.

Idha+ahaṃ—idāhaṃ; ekaṃ+idha+ahaṃ=ekamidāhaṃ.

Exception:—idha+eva—idheva.

Ivaṇṇo yam na vā.

When a vowel follows, the i and ī may be changed into y.

Vi+ākataṃ=vyākataṃ; vi+añjanaṃ=vyāñjanaṃ.

Exception:—Pañcahi+aṅgehi=pañcahaṅgehi.

Evādissa ri pubbo ca rasso.

The e of eva following a vowel is sometimes changed into ri, and the vowel preceding eva is shortened.

Yathā+eva=yathariva; Tathā+eva=tathariva.

Exceptions:—Yathā+iva=yatheva; Tathā+eva=tatheva.

Sabbo Canti.

When a vowel follows it is sometimes changed into c.

Iti+etaṃ=iccetam; iti+assa=iccassa; pati+uttaritvā=paccutaritvā; pati+āharati=paccāharati.

Sare kvaci

A vowel followed by a vowel may sometimes remain unchanged.

Ko+imaṃ=koimaṃ.

Eheññaṃ.

When followed by e and h, the niggahīta sometimes changes into ñ.

Evaṃ+hi=evañhi, or evaṃhi; Taṃ+hi=tañhi or taṃhi; taṃ+eva=taññeva; etaṃ+hi=etañhi.

Madā sare.

When followed by a vowel the niggahīta changes into m or d.

Taṃ+ahaṃ—tamahaṃ; Etaṃ+avoca=etadvoca.

× Ya va ma da na ta ra la cāgamā

The augments y, v, m, d, n, t, r, l may intervene between two vowels.

Mā+idaṃ—Māyidaṃ; Na imassa—nayimassa; Bhantā+údikkhati—bhantāvudikkhati; Maggo+anekāyatanaṃ—maggovanekāyatanaṃ (S. N. I. 85), Eka+ekaṃ—ekamekaṃ; Yena+idha—yenamidha; Sammā+eva—sammadeva; Sammā+akkhāta—sammadakkhāta; Ito+āyāti—itonāyāti; Ajja+agge—ajjatagge; Yasmā+iha—yasmātiha; Rājā+iva—rājāriva; Sabbhi+eva—sabbhireva; Cha+abhiññā—Chalabhiññā; Cha+āyatanaṃ—chalāyatanaṃ.

Rassaṃ

When followed by a consonant a vowel is sometimes shortened.

Bhovādī+nāma—bhovādināma; Yathā+bhāvī—yathabhāvī.

× Para dvebhāvo ṭhāne.

A consonant after a vowel is sometimes doubled.

Idha+pamodo—idhappamodo; Pa+bajjaṃ—pabbajjaṃ; cātu+dasī—cātuddasī; abhi+kantāya—abhikkantāya.

Vaggantam vā vagge.

The niggahīta when followed by a consonant of a vagga is changed into the last letter of that vagga.

Taṇhaṃ+karo—taṇhaṅkaro; Sucaritaṃ+care—sucaritañcare; Jutiṃ+dharo—jutindharo; Saṁ+ṭhito—saṇṭhito. Saṃ+mato—sammato.

Go sare puthassāgamo kvaci.

When a vowel follows 'g' is sometimes augmented to putha.

Putha + eva—puthageva.

Pāssa canto rasso.

"G" is sometimes augmented to pā when a vowel follows. The final vowel in that case is shortened.

Pā + eva—pageva,

Ajjho adhi

When a vowel follows, adhi is changed into ajjh :—adhi + okāso = ajjhokāso ; adhi + āgamā—ajjhāgamā,

CHAPTER IV.

Declension.

In Pāli all the substatives and pronouns admit of declensions.

Unlike Sanskrit there are only two numbers in Pāli, e. g. the singular and the plural.

Like Sanskrit there are seven case-endings, but it is interesting to note that the fourth case-ending is generally disappearing giving place to the sixth ; and the third and the fifth are in many instances identical.

In the declensions of masculine nouns ending in vowels we find that the pronominal and the substantive declensions have been combined in some of the case-endings, e. g. Buddhā, Buddhasmā : Buddhe, Buddhasmim.

In some instances the old grammatical forms have been retained, e. g. the nominative plural in āse and the Instrumental plural in ebhi.

In the declension of feminine nouns all the singular forms are alike from the third to the seventh case-ending.

In Pāli the final consonant is dropped and the base always ends in a vowel. But in the declension of these bases the old form ending in consonant is retained side by side with the new form, e.g, Rañño, Rājassa. Here Rañño is a phonetic corruption of Sanskrit Rājñah.

In the case of those bases which originally ended in Ṛ the old form of declension has been retained and new forms have been added in the case-endings form the third to the seventh, e. g. Pitarā, pitunā (cf. vedic forms pitarā, mātarā) which are used in nominative duel.

Thus there are two kinds of declensions :—

(i) That of stems ending in vowels.

(ii) That of stems originally ending in consonant.

Case-endings.

	Singular.	Plural.
1 Paṭhamā	si	yo
2 Dutiyā	aṃ	yo
3 Tatiyā	nā	hi
4 Catutthī	s	naṃ
5 Pañcamī	smā	hi
6 Chaṭṭhī	s	naṃ
7 Sattamī	smiṃ	su
8 Ālapannṃ	si	yo

Stems in vowels.

General notes :—Si after masculine base ending in a is changed into o, after neuter bases ending in 'a' it becomes niggahīta. In other cases it is elided.

Yo after masculine bases ending in 'a' is elided and 'a' becomes ā, e. g. Buddhā.

The final vowel of masculine and feminine bases before 'yo' is optionally lengthened and 'yo' elided in the plural. In Paṭhamā 'yo' becomes 'āni' after neuter bases.

Aṃ is also changed into niggahita when added to a base.

'Yo' the second case-ending plural suffix is changed into *e* before masculine bases ending in 'a'.

'Nā' after masculine bases ending in 'a' changed into 'ena'.

'Hi' becomes 'ehi' in cases of bases ending in 'a'

'S' in the catutthī is optionally changed into 'āya' after bases ending in 'a'.

Generally when the suffix 's' follows, another 's' intervenes.

When 'naṃ' follows, the final vowel of the base is lengthened.

'Smā' optionally becomes 'ā' after bases ending in 'a'; after masculine and neuter bases ending in 'i' and 'u' is optionally changed into 'no' and 'nā'.

Smiṃ optionally becomes 'e' and mhi after bases ending in 'a' ; after feminine bases it becomes yaṃ.

Before su the final vowel of the base ending in *i* and *u* is lengthened and *a* becomes *e*.

After feminine nouns ending in 'ā', the singular suffixes begining with the instrumental is changed into 'āya'.

After feminine bases ending in 'i' and 'u' the singular suffixes of all the cases beginning with the instrumental is changed into yā.

Masculine noun ending in a : Buddha.

	Singular.	Plural.
Paṭhamā	... Buddho.	Buddhā.
Dutiyā	... Buddhaṃ	Buddhe.
Tatiyā	... Buddhena.	Buddhebhi, Buddhehi
Catutthī	... Buddhāya, Buddhassa.	Buddhānaṃ.
Pañcamī	... Buddhā, Buddhamhā Buddhasmā.	Buddhebhi, Buddhehi
Chaṭṭhī	... Buddhassa.	Buddhānaṃ
Sattamī	... Buddhe, Buddhamhi, Buddhasmiṃ.	Buddhesu.
Ālapanaṃ	... Buddha, Buddhā.	Buddhā.

N. B.—Sometimes in the first case-ending plural we meet with a form in 'āse' as 'vañcitāse' ('Theragāthā', verse 102), 'gatāse' (Dīgha, N. Vol. II, p. 255). This is perhaps remnant of the vedic plural in 'āsa' as 'Devāsa'. In the third case-ending singular we find such forms as 'vāhasā' ('Theragāthā', v. 1127), 'valasā' ('Theragāthā', v 1141), 'mukhasā' ('Peta vatthu'). The fifth case-ending singular is sometimes formed by the suffix 'to' as Buddhato ; this 'to' is the same as the Sanskrit suffix tas, which is substitute for the ablative singular.

Masculine nouns ending in 'a' such as 'Nara, sura, asura, nāga, rukkha, gandhabba, kinnara, manussa, sīha, miga,

kodha, dhamma, māra,' etc., are to be declined like Buddha.

Masculine noun ending in i : Muni (Sage).

	Singular.	Plural.
Paṭhamā ...	Muni	Munī, Munayo.
Dutiyā ...	Muniṃ	Munī, Munayo.
Tatiyā ...	Muninā	Munīhi, Munībhi.
Catutthī ...	Munissa, Munino	Munīnaṃ.
Pañcamī ...	Muninā, Munismā, Munimhā.	Munīhi, Munībhi.
Chaṭṭhī ...	Munissa, Munino.	Munīnaṃ
Sattamī ...	Munismiṃ, Munimhi.	Munīsu.
Ālapanaṃ ...	Muni.	Munī, Munayo.

The stems Isi, aggi, dhani, giri, ravi, kapi Hari, dīpi, etc. are to be declined like Muni.

Sakhā (Friend).

	Singular.	Plural.
1st.	Sakhā	Sakhāyo, Sakhāno, Sakhino.
2nd.	Sakhāraṃ, Sakhānaṃ, Sakhaṃ.	Sakhāyo, Sakhāno, Sakhino.
3rd.	Sakhinā	Sakhehi, Sakhebhi, Sakhārehi, Sakhārebhi.
4th.	Sakhissa, Sakhino.	Sakhīnaṃ, Sakhārānaṃ,
5th.	Sakhinā	Sakhehi, Sakhebhi, Sakhārehi, Sakhārebhi.
6th.	Sakhissa, Sakhino.	Sakhīnaṃ, Sakhārānaṃ.
7th.	Sakhe.	Sakhesu, Sakhāresu.
Voc.	Sakha, Sakhe, Sakhā, Sakhi, Sakhī.	Sakhāyo, Sakhāno, Sakhino.

Masculine noun ending in u Bhikkhu (Monk).

	Singular.	Plural.
Paṭhamā	... Bhikkhu.	Bhikkhū, Bhikkhavo.
Dutiyā	... Bhikkhuṃ.	Bhikkhū, Bhikkhavo.
Tatiyā	... Bhikkhunā.	Bhikkhūhi, Bhikkhūbhi
Catutthī	... Bhikkhuno, Bhikkhussa.	Bhikkhūnaṃ.
Pañcamī	... Bhikkhunā, Bhikkhusmā, Bhikkhumhā.	Bhikkhūhi, Bhikkhūbhi.
Chaṭṭhī	... Bhikkhussa, Bhikkhuno.	Bhikkhūnaṃ.
Sattamī	... Bhikkhusmiṃ, Bhikkhumhi.	Bhikkhūsu.
Ālapanaṃ	...Bhikkhu.	Bhikkhū, Bhikkhavo, Bhikkhave.

The words 'Bandhu, maccu, bāhu, taru, bhānu. sādhu, meru, etc. are to be declined like Bhikkhu.

Stems in ū : Sayambhū (Brahmā).

	Singular.	Plural.
1st.	Sayambhū	Sayambhū, Sayambhuvo.
2nd.	Sayambhuṃ.	Sayambhū, Sayambhuvo.
3rd.	Sayambhunā	Sayambhūbhi, Sayambhūhi.
4th.	Sayambhussa, Sayambhuno.	Sayambhūnaṃ.
5th.	Sayambhunā, Sayambhusmā, Sayambhumhā.	Sayambhūhi, Sayambhūbhi.
6th.	Sayambhussa, Sayambhuno.	Sayambhūnaṃ.

	Singular.	Plural.
7th.	Sayambhusmiṃ, Sayambhumhi.	Sayambhūsu.
Voc.	Sayambhū.	Sayambhū, Sayambhuvo.

Words like atibhū, vessabhū, and sahabhū are to be declincd like Sayambhū

Masculine stems originally ending in Ṛ : Pitu (Father).

	Singular.	Plural.
1st.	Pitā	Pitā, Pitaro.
2nd.	Pitaraṃ	Pitaro, Pitare.
3rd.	Pitarā, Pitunā.	Pitarehi, Pitarebhi, Pitūhi, Pitūbhi.
4th.	Pitu, Pituno. Pitussa.	Pitānaṃ, Pitarāṇaṃ. Pitūnaṃ, Pituṇnaṃ.
5th.	Pitarā, Pitunā,	Pitarehi, Pitarebhi, Pitūhi, Pitūbhi.
6th.	Pitu, Pituno, Pitussa.	Pitūnaṃ, Pitunaṃ. Pitunnaṃ.
7th.	Pitari	Pitaresu.
Voc.	Pita, Pitā,	Pitaro.

The words Jāmātu, bhātu and pabhu, etc, are to be declined like Pitu.

Kattu (Master).

	Singular.	Plural.
1st.	Kattā.	Kattāro.
2nd.	Kattāraṃ.	Kattāro, Kattāre.
3rd.	Kattārā, Kattunā.	Kattārehi, Kattārebhi.
4th.	Kattu, Kattuno. Kattussa.	Kattārānaṃ, Kattānaṃ Kattūnaṃ.

	Singular.	Plural.
5th.	Kattārā, Kattunā.	Kattārehi, Kattārebhi.
6th.	Kattu, Kattuno, Kattussa.	Kattūnaṃ.
7th.	Kattari.	Kattāresu, Kattūsu.
Voc.	Katta, Kattā.	Kattāro.

The bases 'Bhātu, bhattu, netu, dhātu, jetu, dātu,' etc., are to be declined like Kattu.

Stems ending in o : Go. (Cow)

	Singular.	Plural.
1st.	Go	Gāvo, Gavo.
2nd.	Gāvaṃ, Gavaṃ, Gāvuṃ.	Gāvo, Gavo.
3rd.	Gāvena, Gavena.	Gohi, Gobhi.
4th.	Gāvassa, Gavassa.	Gonaṃ, Gunnaṃ, Gavaṃ.
5th.	Gāvā, Gāvasmā, Gāvamhā, Gavā, Gavasmā, Gavamhā.	Gohi, Gobhi.
6th.	Gāvassa, Gavassa.	Gonaṃ, Gunnaṃ Gavaṃ.
7th.	Gāve Gāvasmiṃ, Gāvamhi, Gave, Gavasmiṃ, Gavamhi.	Gāvesu, Gavesu, Gosu.
Voc.	Go.	Gāvo, Gavo.

Feminine stems ending in vowel.

Stems *ending in* ā : Latā. (Creeper)

	Singular.	Plural.
1st.	Latā.	Latā, Latāyo.
2nd.	Lataṃ.	Latā, Latāyo.
3rd.	Latāya.	Latābhi, Latāhi.

	Singular.	Plural.
4th.	Latāya.	Latānam.
5th.	Latāya.	Latābhi, Latāhi,
6th.	Latāya.	Latānam.
7th.	Latāya, Latāyam.	Latāsu.
Voc.	Late.	Latā, Latāyo.

'Saddhā, medhā, paññā, taṇhā, vijjā, pucchā, nisā, vācā, godhā, musā, sīlā, mālā etc., and other feminine bases ending in 'ā' are to be deciined, as latā,

Stems ending in i : Mati. (Intellect)

	Singular.	Plural.
1st.	Mati.	Matī, Matiyo.
2nd.	Matiṃ.	Matī, Matiyo.
3rd.	Matiyā.	Matībhi, Matīhi.
4th.	Matiyā.	Matīnaṃ.
5th.	Matiyā.	Matībhi, Matīhi.
6th.	Matiyā.	Matīnaṃ.
7th.	Matiyā, Matiyaṃ.	Matīsu,
Voc.	Mati.	Matī, Matiyo.

Sati, ratti, gati, dhiti, rati, iddhi, mutti, khanti, vuddhi, Bodhi, pāli and other feminine bases ending in 'i' are to be declined like Mati.

Stem ending in ī : Nadī. (River)

	Singular	Plural
1st.	Nadī.	Nadī, Nadiyo, Najjo.
2nd.	Nadiṃ.	Do. Do. Do.
3rd.	Nadiyā, Najjā.	Nadībhi, Nadīhi.

	Singular.	Plural.
4th.	Do. do.	Nadīnaṃ.
5th.	Do. do.	Nadīhi, Nadībhi.
6th.	Do. do.	Nadīnaṃ.
7th.	Nadiyā, Najjā, Najjaṃ, Nadiyaṃ.	Nadīsu.
Voc.	Nadi.	Nadī, Nadiyo, Najjo.

The feminine bases "Vetaraṇī, vāpī, kumārī, taruṇī, devī, nāgī," & are to be declined as Nadī.

Itthī (Female)

	Singular	Plural.
1st.	Itthī.	Itthī, Itthiyo.
2nd.	Itthiyaṃ, Itthiṃ.	Itthī, Itthiyo.
3rd.	Itthiyā.	Itthīhi, Itthībhi.
4th.	Do.	Itthīnaṃ.
5th.	Do.	Itthīhi, Itthībhi.
6th.	Do.	Itthīnaṃ,
7th.	Itthiyā, Itthiyaṃ.	Itthīsu.
Voc.	Itthi.	Itthī, Itthiyo.

The bases 'Paṭhavī, gāvī, guṇavatī, bhikkhunī, mātulānī', etc. are to be declined like Itthī.

Stems ending in u : Yāgu (Gruel)

	Singular.	Plural.
1st.	Yāgu.	Yāgū, Yāguyo
2nd.	Yāguṃ.	Do. do.

	Singular.	Plural.
3rd.	Yāguyā.	Yāgūbhi, Yāgūhi.
4th.	Do.	Yāgūnaṃ.
5th.	Do.	Yāgūbhi, Yāgūhi.
6th.	Do.	Yāgūnaṃ.
7th.	Yāguyaṃ, Yāguyā	Yāgūsu.
Voc.	Yāgu.	Yāgū, Yāguyo.

'Dhenu, daddu, kaṇḍu, sassu,' etc. are to be declined like Yāgu.

Stems ending in ū : Badhū. (Daughter-in-law)

	Singular	Plural
1st.	Badhū	Badhū, Badhuyo
2nd.	Badhuṃ	Badhū, Badhuyo
3rd.	Badhuyā	Badhūhi, Badhūbhi
4th.	Do.	Badhūnaṃ
5th.	Do.	Badhūbhi, Badhūhi
6th.	Badhuyā	Badhūnaṃ
7th.	Badhuyā, Badhuyaṃ	Badhūsu
Voc.	Badhu	Badhū, Badhuyo

'Yambhū, sarabhū, camū, satanū', etc. are to be declined like Badhū.

Mātu. (Mother)

	Singular	Plural.
1st.	Mātā	Mātā, Mātaro.
2nd.	Mātaraṃ	Mātare, Mātaro
3rd.	Mātarā, Mātuyā, Mātyā	Mātarehi, Mātarebhi, Mātūhi, Mātūbhi.

	Singular	Plural.
4th.	Mātu, Mātuyā, Mātyā	Mātarānaṃ, Mātānaṃ Mātūnaṃ, Mātunnaṃ
5th.	Same as in the 3rd.	
6th.	Same as in the 4th.	
7th.	Mātari, Mātuyā, Mātyā, Mātuyaṃ, Mātyaṃ	Mātaresu, Mātūsu.
Voc.	Māta, Mātā	Mātā, Mātaro.

The word 'Duhitu' is also declined like 'Mātu,' but in Dhītu there is some difference.

*Dhītu (Daughter).

	Singular	Plural.
1st.	Dhītā	Dhītā. Dhītaro
2nd.	Dhītaraṃ, Dhītaṃ	Dhītaro, Dhītare
3rd.	Dhītarā, Dhītuyā	Dhītarehi, Dhītarebhi, Dhītūhi, Dhītūbhi.
4th.	Dhītu, Dhītuyā	Dhītānaṃ, Dhītūnaṃ, Dhītarānaṃ.
5th.	As in the 3rd.	As in the 3rd.
6th.	As in the 4th.	As in the 4th.
7th.	Dhītari, Dhītuyā, Dhītuyaṃ	Dhītaresu, Dhītūsu.
Voc.	Dhītā	Dhītā, Dhītaro.

Neuter Stems ending in vowel

Stems ending in a, *e.g.* Phala (Fruit)

	Singular	Plural
1st.	Phalaṃ	Phalā, Phalāni.
2nd.	Phalaṃ.	Phale, Phalāni.

	Singular.	Plural.
3rd.	Phalena.	Phalebhi, Phalehi.
4th.	Phalāya, Phalassa.	Phalānaṃ.
5th.	Phalā, Phalambā, Phalasmā.	Phalebhi,
6th.	Phalassa.	Phalānaṃ
7th.	Phale, Phalamhi, Phalasmiṃ.	Phalesu,
Voc.	Phala, Phalā.	Phalāni.

Neuter stems ending in 'a' such as 'hadaya, citta, susāna, paduma, cīvara, sīla, dhana, Indriya,' etc., are declined like Phala.

Stems ending in i : Aṭṭhi, (Bone)

	Singular.	Plural.
1st.	Aṭṭhi.	Aṭṭhī. Aṭṭhīni,
2nd.	Aṭṭhiṃ.	Aṭṭhīni, Aṭṭhī.
3rd.	Aṭṭhinā	Aṭṭhībhi, Aṭṭhīhi.
4th.	Aṭṭhino, Aṭṭhissa.	Aṭṭhīnaṁ.
5th.	Aṭṭhinā, Aṭṭhimhā, Aṭṭhismā.	Aṭṭhībhi, Aṭṭhīhi
6th.	Aṭṭhino, Aṭṭhissa.	Aṭṭhīnaṃ.
7th.	Aṭṭhini, Aṭṭhimhi, Aṭṭhismiṃ.	Aṭṭhīsu.
Voc.	Aṭṭhi.	Aṭṭhīni, Aṭṭhī

Words like dadhi, vāri, akkhi.' etc., are declined like aṭṭhi.

Stems ending in u : Madhu. (Honey)

	Siugular.	Plural.
1st.	Madhu.	Madhū, Madhūni.
2nd.	Madhuṃ.	Do, do.

The rest are like Bhikkhu.

Words like vatthu, ambu, assu, etc., are to be declined like Madhu.

Masculine stems originaliy ending in consonants.

General Rules :—The suffix *si* coming after *Brahma* etc., is changed into ā as well as after such base as *guṇavantu* etc., e. g. Brahmā, attā, rājā, gunavā.

The suffixes yo coming after Brahma, etc., are changed into 'āno,' e. g. Attāno, brahmāṇo, etc.

The suffixes 'aṃ' coming after Brahma, etc., is some times changed into ānaṃ' e. g. attānaṃ, attaṃ,

'Nā' is sometimes changed into 'ena' e. g. attanā, attena. Before 'nā' the final vowel is sometimes changed into u and sometimes into i, e. g. Rājinā, Brahmunā.

'S' is sometimes changed into 'no' as attano.

The suffix 'smā' is changed into 'nā' occasionally, e, g, attanā, Brahmunā

'Smiṃ' is changed into 'ni' e, g, attani.

Stems originally ending in an—attan, (Self).

	Singular.	Plural,
1st.	Attā,	Attāno.
2nd.	Attānaṃ,	Do
3rd.	Attena, Attanā,	Attanebhi, Attanehi
4th.	Attano.	Attānaṃ.
5th.	Attanā, Attamhā, Attasmā	Attanebhi, Attanehi.
6th.	Same as 4th.	Same as 4th.
7th.	Attani.	Attanesu.
Voc.	Atta, Attā.	Attāno.

Words that are declined tike Attā are 'addhā, muddhā, Ātumā,' etc.

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Brahma (*originally* Brahman.)

	Singular.	Plural.
1st	Brahmā.	Brahmā, Brahmāno
2nd.	Brahmānaṃ, Brahmaṃ	Brahmāno.
3rd.	Brahmanā, Brahmunā.	Brahmehi, Brahmebhi, Brahmūhi, Brahmūbhi.
4th.	Brahmuno, Brahmassa.	Brahmānaṃ, Brahmūnaṃ.
5th.	Same as 3rd.	
6th.	Same as 4th.	
7th.	Brahme, Brahmani.	Brahmesu.
Voc.	Brahme.	Brahmā, Brahmāno.

Rājā ; Sanskrit Rāja (King). ✓

	Singular.	Plural.
1st.	Rājā	Rājāno,
2nd.	Rājānaṃ, Rājaṃ	Rājāno.
3rd.	Raññā, Rājena, Rājinā	Rājūbhi, Rājūhi. Rājebhi, Rājehi.
4th.	Rañño, Rājino, Rājassa,	Raññaṃ, Rājūnaṃ. Rājānaṃ.
5th.	Raññā, Rājamhā, Rājasmā.	Same as 3rd.
6th.	Same as 4th.	Same as 4th.
7th.	Raññe, Rājini, Rājamhi,	Rājūsu, Rājesu.
Voc.	Rāja, Rājā.	Rājāno.

Sā (dog) ; Sanskrit *Svan* (Dog).

	Singular.	Plural.
1st.	Sā.	Sā, Sāno.
2nd.	Saṃ, Sānaṃ.	Sāne, Se.

	Singular.	Plural.
3rd.	Sena, Sānā	Sehi, Sebhi, Sānehi, Sānebhi.
4th.	Sassa, Sāya	Sānaṃ.
5th.	Sā, Sasmā, Samhā, Sānā	As in 3rd.
6th.	Sassa.	Sānaṃ.
7th.	Se, Sasmiṃ, Samhi, Sāne.	Sāsu
Voc.	Sa.	Sā, Sāno.

Stems originally ending in (at vat and mat) ant vant and mant.

√ *Gaccha* ; Sanskrit *Gacchat* (Going).

	Singular.	Plural.
1st.	Gacchaṃ, Gacchanto	Gacchanto.
2nd.	Gacchantaṃ.	Gacchante.
3rd.	Gacchatā, Gacchantena.	Gacchantebhi, Gacchantehi.
4th.	Gacchato, Gacchantassa	Gacchataṃ, Gacchantānaṃ.
5th.	Gacchatā, Gacchantamhā, Gacchantasmā.	Gacchantebhi, Gacchantehi.
6th.	Same as 4th.	Sam as 4th.
7th.	Gacchati, Gacchante, Gacchantamhi, Gacchantasmiṃ	Gacchantesu.

The bases 'mahaṃ, caraṃ, vacaṃ, japaṃ, vajaṃ,' etc. are to be declined like Gacchaṃ.

'Guṇavā ; Sanskrit 'Guṇavat' (Meritorious).

	Singular.	Plural.
1st.	Guṇavā, Guṇavanto	Guṇavanto, Guṇavantā
2nd.	Guṇavantaṃ.	Guṇavante.
3rd.	Guṇavatā Guṇavantena.	Guṇavantebhi Guṇavantehi
4th.	Guṇavato. Guṇavantassa	Guṇavataṃ, Guṇavantānaṃ.
5th.	Guṇavatā, Guṇavantamhā, Guṇavantasmā	Guṇavantebhi, Guṇavantehi.
6th.	Same as 4th.	Same as 4th.
7th.	Guṇavati, Guṇavante, Guṇavantamhi, Guṇavantasmiṃ.	Guṇavantesu
Voc.	Guṇavaṃ, Guṇava, Guṇavā.	Guṇavanto, Guṇavantā

The words 'Maghavā, Bhagavā, Satimā, Cakkhumā, etc., are to be declined like Guṇavā.

Arahaṃ ; Sanskrit *Arhat* (Saint).

	Singular.	Plural.
1st.	Arahaṃ, Arahā.	Arahanto, Arahā.
2nd.	Arahantaṃ	Arahante.
3rd.	Arahatā, Arahantena.	Arahantehi, Arahantebhi,
4th.	Arahato, Arahantassa.	Arahataṃ, Arahantānaṃ
5th.	Arahatā, Arahantā, Ara-	Arahantehi, Arahantebhi.

	Singular.	Plural.
	hantasmā, arahantamhā	
6th.	Same as 4th.	Same as 4th.
7th.	Arahati, Arahante, Arahantasmiṃ, Arahantamhi.	Arahantesu.
Voc.	Arahanta.	Arahanto.

Bhavaṃ ; Sanskrit *Bhavat* (Thou, you).

	Singular.	Plural.
1st.	Bhavaṃ, Bhanto.	Bhavanto, Bhavantā, Bhonto.
2nd.	Bhavantaṃ, Bhotaṃ.	Bhavante, Bhonte.
3rd.	Bhavantena, Bhavatā, Bhotā.	Bhavantehi, Bhavantebhi.
4th.	Bhavantassa, Bhavato, Bhoto.	Bhavataṃ, Bhavantānaṃ.
5th.	Bhavatā, Bhavantā, Bhotā.	Bhavantehi, Bhavantebhi.
6th.	Same as 4th.	Same as 4th.
7th.	Bhavati, Bhavante.	Bhavantesu.
Voc.	Bhoto, Bhonta, Bhante.	Bhavanto, Bhonto, Bhante, Bhavantā.

Stems originally ending in 'in'.

Daṇḍı ; Sanskrit Daṇḍin (A wandering monk).

	Singular.	Plural.
1st.	Daṇḍī.	Daṇḍī, Daṇḍino.
2nd.	Daṇḍiṃ, Daṇḍinaṃ.	Do. Do.

	Singular.	Plural.
3rd.	Daṇḍinā	Daṇḍībhi, Daṇḍīhi.
4th.	Daṇḍino, Daṇḍissa.	Daṇḍīnaṃ
5th.	Daṇḍinā, Daṇḍimhā, Daṇḍismā.	Daṇḍībhi, Daṇḍīhi,
6th.	Same as in 4th.	
7th.	Daṇḍini, Daṇḍimhi Daṇḍismiṃ.	Daṇḍīsu
Voc.	Daṇḍi	Daṇḍī, Daṇḍīno.

Stems originally ending in S.

Āyu ; Sanskrit Āyus (Longivity).

	Singular.	Plural.
1st.	Āyu.	Āyū, Āyūni.
2nd.	Āyuṃ	Āyū, Āyūni.
3rd.	Āyunā.	Āyūbhi, Āyūhi.
4th.	Āyuno, Āyussa.	Āyūnaṃ.
5th.	Āyunā, Āyumhā, Āyusmā.	Āyūbhi, Āyūhi.
6th.	Same as in the 4th.	
7th.	Āyumhi, Āyusmiṃ.	Āyusu, Āyūsu,
Voc.	Āyu.	Āyū. Āyūni.

Mano (Mind).

	Singular.	Plural.
1st.	Mano, Manaṃ.	Manā, Manāni.
2nd.	Mano, Manaṃ	Mane, Manāni.
3rd.	Manasā, Manena.	Manebhi, Manehi.
4th.	Manaso, Manassa.	Manānaṃ.

	Singular.	Plural.
5th.	Manasā Manamhā, Manasmā.	Manebhi, Manehi
6th.	Same as in the 4th.	
7th.	Manasi, Mane, Manamhi, Manasmiṃ,	Manesu.
Voc.	Mana, Manā.	Manāni.

Vācā.

To be declined like the feminine Latā.

Vijju.

To be declined like *dhenu.*

The base sometimes assumes the form vijjutā and in that case it is to be declined like "latā."

Pumā ; Sanskrit Pumās. (Being)

	Singular.	Plural.
1st.	Pumā, Pumo.	Pumā, Pumāno.
2nd.	Pumānaṃ, Pumaṃ.	Pumāno, Pumāne, Pume.
3rd.	Pumānā, Pumunā, Pumena.	Pumānehi, Pumānebhi, Pumehi, Pumebhi.
4th	Pumuno, Pumassa.	Pumānaṃ.
5th.	Pumānā, Pumunā, Pumā, Pumasmā, Pumamhā.	Pumānebhi, Pumānehi Pumehi, Pumebhi.
6th.	The same as in the 4th.	
7th.	Pumāne, Pume, Pumasmiṃ, Pumamhi.	Pumānesu, Pumesu.
Voc.	Pumaṃ, Puma.	Pumā, Pumāno.

Dhīmā ; Sanskrit Dhīmat. (Wise)

	Singular.	Plural.
1st.	Dhīmā, Dhīmanto.	Dhīmantā, Dhīmanto, Dhīmā.
2nd.	Dhīmaṃ, Dhīmantaṃ	Dhīmante.
3rd.	Dhīmatā	Dhīmantehi, Dhīmantebhi.
4th.	Dhīmato, Dhīmantassa.	Dhīmantaṃ, Dhīmantānaṃ.
5th.	Dhīmatā, Dhīmantā Dhīmantasmā, Dhīmantamhā.	Dhīmantehi, Dhīmantebhi.
6th.	Same as in 4th.	Same as in 4th.
7th.	Dhīmati, Dhīmante, Dhīmantasmiṃ, Dhīmantamhi.	Dhīmantesu.
Voc.	Dhīmaṃ, Dhīmā, Dhīma, Dhīmanta, Dhīmantā.	Dhīmantā Dhīmanto, Dhīmā.

Citta (Mind)

	Singular.	Plural.
Nom.	Cittaṃ.	Cittā, Cittāni.
Acc.	Cittaṃ.	Cittā, Cittāni.
Ins.	Cittena.	Cittehi, Cittebhi.
Dat.	Cittassa.	Cittānaṃ.
Abl.	Cittā, Cittamhā, Cittasmā.	Cittehi, Cittebhi.
Gen.	Cittassa.	Cittānaṃ.
Loc.	Citte, Cittamhi, Cittasmiṃ.	Cittesu.
Voc.	Citta.	Cittā, Cittāni.

Kamma (Deed)

	Singular.	Plural.
Nom.	Kammaṃ.	Kammāni.
Acc.	Kammaṃ.	Kamme, Kammāni.
Ins.	Kammena, Kammunā, Kammanā.	Kammehi, Kammebhi.
Dat.	Kammuno, Kammassa.	Kammānaṃ.
Abl.	Kammunā, Kammā, Kammanā, Kammasmā, Kammamhā.	Same as in Inst.
Gen.	Same as Dat.	Same as Dat.
Loc.	Kammani, Kamme, Kammamhi, Kammasmiṃ.	Kammesu.
Voc.	Kamma, Kammā.	Kammāni.

Kaññā (Girl)

	Singular.	Plural.
Nom.	Kaññā.	Kaññā, Kaññāyo.
Acc.	Kaññaṃ.	„ „
Ins.	Kaññāya.	Kaññāhi, Kaññābhi.
Dat.	„	Kaññānaṃ.
Abl.	„	Same as Ins.
Gen.	„	Same as Dat.
Loc.	„ Kaññāyaṃ.	Kaññāsu.
Voc.	Kaññe.	Kaññā, Kaññāyo.

Aggi (Fire)

	Singular.	Plural.
Nom.	Aggi, Aggini.	Aggī, Aggayo.

	Singular.	Plural.
Acc.	Aggiṃ.	Aggī, Aggayo.
Ins.	Agginā.	Aggībhi, Aggīhi.
Dat.	Aggino, Aggissa.	Aggīnaṃ.
Abl.	Agginā, Aggimhā, Aggismā.	Same as Ins.
Gen.	Same as Dat.	Same as Dat.
Loc.	Aggimhi, Aggismiṃ.	Aggīsu.
Voc.	Aggi.	Aggayo.

Rājinī (Queen)

	Singular.	Plural.
Nom.	Rājinī.	Rājinī. Rājiniyo.
Acc.	Rājiniṃ, Rājiniyaṃ.	,, ,,
Ins.	Rājiniyā.	Rājinīhi Rājinībhi.
Dat.	,,	Rājinīnaṃ.
Abl.	,,	Same as Ins.
Gen.	,,	Same as Dat.
Loc.	,, Rājiniyaṃ.	Rājinīsu.
Voc.	Rājini.	Rājinī, Rājiniyo.

Satthu (Teacher)

	Singular.	Plural.
Nom.	Satthā.	Satthāro.
Acc.	Satthāraṃ.	Satthāro.
Ins.	Satthārā, Satthunā.	Satthārehi, Satthārebhi.
Dat.	Satthu, Satthussa, Satthuno.	Satthāraṃ, Satthārānaṃ.

	Singular.	Plural.
Abl.	Sattharā.	Satthārehi.
		Satthārebhi.
Gen.	Same as Dat.	Same as Dat.
Loc.	Satthari.	Satthāresu.
Voc.	Sattha, Satthā.	Satthāro.

Adjectives : Comparison.

Adjectives are declined like nouns and so separate treatment of their declension is not necessary. But one fact regarding them should be noted, that they admit of comparison. There are three degrees of comparison "positive, comparative and superlative" The comparative is formed by the addition of "tara" and "iya or iyya," e. g. "pāpataro, pāpiyo." The superlative is formed by the addition of "tama" and "iṭṭha," e. g. "pāpatamo, pāpiṭṭho." Occasionally, however, we come accross such forms as "pāpiṭṭhataro." The following words form their comparatives and superlatives in a peculiar way, e. g. :—

Positive.	Comparative.	Suparlative.
Vuḍḍho (old).	Jeyyo.	Jeṭṭho.
Pasattho (excellent).	Seyyo.	Seṭṭho.
Antiko (near).	Nediyo.	Nediṭṭho.
Bālho.	Sādhiyo.	Sādhiṭṭho.
Appo, Yuvā.	Kaniyo.	Kaniṭṭho.

Pronouns.

General Rules.

The pronouns "Sabba, Pubba," etc., are declined like "Buddha" with the following differences, that Ist "yo" is changed into *e*. The suffixes 's, smā, smiṃ" are not changed into "āya, ā, and e." Naṃ' is changed into saṃ and 'sānaṃ.'

Masculine Sabba. (All)

	Singular.	Plural.
1st.	Sabbo.	Sabbe.
2nd.	Sabbaṃ.	Sabbe.
3rd.	Sabbena.	Sabbehi, Sabbebhi.
4th.	Sabbassa.	Sabbesaṃ, Sabbesānaṃ.
5th.	Sabbamhā, Sabbasmā.	Sabbehi, Sabbebhi.
6th.	Same as in the 4th.	
7th.	Sabbamhi, Sabbasmiṃ.	Sabbesu.
Voc.	Sabba, Sabbā.	Sabbe.

Feminine Sabba.

	Singular.	Plural.
1st.	Sabbā.	Sabbā, Sabbāyo.
2nd.	Sabbaṃ.	Sabbā, Sabbāyo.
3rd.	Sabbāya.	Sabbābhi, Sabbāhi.
4th.	Sabbassā, Sabbāya.	Sabbāsaṃ, Sabbāsānaṃ.

	Singular.	Plural.
5th.	Sabbāya.	Sabbābhi, Sabbāhi.
6th.	Same as in the 4th.	
7th.	Sabbassaṃ, Sabbāyaṃ.	Sabbāsu.

Neuter.

	Singular	Plural
1st.	Sabbaṃ.	Sabbāni.
2nd.	Sabbaṃ.	Sabbāni.

The rest as in the masculine.

Masculine Pubba.

	Singular.	Plural.
1st.	Pubbo.	Pubbe.
2nd.	Pubbaṃ.	Pubbe.
3rd.	Pubbena.	Pubbebhi, Pubbehi.
4th.	Pubbassa.	Pubbesaṃ, Pubbesānaṃ.
5th.	Pubbamhā, Pubbasmā.	Pubbebhi, Pubbehi.
6th.	Same as in the 4th.	
7th.	Pubbamhi, Pubbasmiṃ.	Pubbesu.
Voc.	Pubba, Pubbā.	Pubbe.

Feminine.

	Singular.	Plural.
1st.	Pubbā.	Pubbā, Pubbāyo.
2nd.	Pubbaṃ.	Pubbā, Pubbāyo.
3rd.	Pubbāya.	Pubbābhi, Pubbāhi.
4th.	Pubbassā, Pubbāya.	Pubbāsaṃ, Pubbāsānaṃ.

	Singular.	Plural.
5th.	Pubbāya.	Pubbābhi, Pubbāhi.
6th.	Pubbassā, Pubbāya.	Pubbāsaṃ, Pubbāsānaṃ.
7th.	Pubbassaṃ, Pubbāyaṃ,	Pubbāsu.
Voc.	Pubbā	Pubbā, Pubbāyo.

Neuter.

	Singular.	Plural.
1st.	Pubbaṃ.	Pubbāni.
2nd.	Pubbaṃ.	Pubbāni.
3rd.	Pubbena.	Pubbebhi, Pubbehi.
4th.	Pubbassa.	Pubbesaṃ, Pubbesānaṃ.
5th.	Pubbamhā, Pubbasmā.	Pubbehi, Pnbbebhi.
6th.	Same as in the 4th.	
7th.	Pubbamhi, Pnbbasmiṃ.	Pubbesu.
Voc.	Pubbaṃ.	Pubbāni.

Ya ; Sanskrit Yad.

Masculine.

	Singular.	Plural.
1st.	Yo.	Ye.
2nd.	Yaṃ.	Ye.
3rd.	Yena.	Yebhi, Yehi.
4th.	Yassa.	Yesaṃ, Yesānaṃ.
5th.	Yamhā, Yasmā.	Yebhi, Yehi.
6th.	Yassa.	Yesaṃ, Yesānaṃ.
7th.	Yamhi, Yasmiṃ.	Yesu.

Feminine.

	Singular.	Plural.
1st.	Yā.	Yā, Yāyo.
2nd.	Yaṃ.	Yā, Yāyo.
3rd.	Yāya.	Yābhi, Yāhi.
4th.	Yassā, Yāya.	Yāsaṃ, Yāsānaṃ.
5th.	Yāya.	Yābhi, Yāhi.
6th.	Yassā, Yāya.	Yāsaṃ, Yāsānaṃ.
7th.	Yassaṃ, Yāyaṃ.	Yāsu.

Neuter.

1st.	Yaṃ.	Ye, Yāni.
2nd.	Yaṃ.	Ye, Yāni.
3rd.	Yena.	Yebhi, Yehi.
4th.	Yassa.	Yesaṃ, Yesānaṃ.
5th.	Yamhā, Yasmā.	Yebhi, Yehi.
6th.	Yassa.	Yesaṃ, Yesānaṃ.
7th.	Yamhi, Yasmiṃ.	Yesu.

Masculine Eta; Sanskrit *Etad.*

	Singular.	Plural.
1st.	Eso.	Ete.
2nd.	Etaṃ, Enaṃ.	Ete.
3rd.	Etena.	Etebhi, Etehi.
4th.	Etassa.	Etesaṃ, Etesānaṃ.
5th.	Etamhā, Etasmā,	Etebhi, Etehi.
6th.	Etassa,	Etesaṃ, Etesānaṃ.
7th.	Etamhi, Etasmiṃ.	Etesu.

Feminine.

	Singular.	Plural.
1st.	Esā.	Etā Etāyo.
2nd.	Etaṃ.	Etā, Etāyo.
3rd.	Etāyạ.	Etābhi, Etāhi.
4th.	Etissāya, Etissā, Etāya.	Etāsaṃ, Etāsānaṃ.
5th.	Etāya.	Etābhi, Etāhi.
6th.	Same as in 4th.	Etesaṃ, Etesānaṃ.
7th.	Etissaṃ, Etassaṃ, Etāyaṃ.	Etāsu.

Neuter.

1st.	Etaṃ.	Ete, Etāni.
2nd.	Etaṃ.	Ete, Etāni.

The rest as in masculine

Masculine So; Sanskrit *Tad*

	Singular.	Plural.
1st.	So.	Te, Ne.
2nd.	Taṃ, Naṃ.	Te, Ne.
3rd.	Tena, Nena.	Tebhi, Tehi, Nebhi, Nehi.
4th.	Tassa, Nassa.	Tesaṃ, Tesānaṃ, Nesaṃ Nesānaṃ.
5th.	Tasmā, Tamhā, Namhā, Nasmā.	Tebhi, Tehi, Nebhi, Nehi.
6th.	Tassa, Nassa.	Same as in the 4th.
7th.	Tasmiṃ, Tamhi, Namhi, Nasmiṃ.	Tesu, Nesu.

She *Feminine.*

	Singular.	Plural.
1st.	Sā.	Tā, Tāyo.
2nd.	Taṃ, Naṃ.	Tā, Tāyo.
3rd.	Tāya, Nāya,	Tābhi, Tāhi, Nābhi, Nāhi.
4th.	Tissāya, Tissā, Tassā, Tāya.	Tāsaṃ, Tāsānaṃ.
5th.	Tāya, Nāya.	Tābhi, Tāhi, Nābhi, Nāhi.
6th.	Tissāya, Tissā, Tassā, Tāya,	Tāsaṃ, Tāsānaṃ.
7th.	Tissaṃ. Tassaṃ, Tāyaṃ.	Tāsu.

(that it) *Neuter.*

1st.	Taṃ, Naṃ.	Te, Tāni, Ne.
2nd.	Taṃ, Naṃ.	Te, Tāni, Ne.

The rest as in the masculine.

Masculine ; Idaṃ. I,

	Singular.	Plural.
1st.	Ayaṃ.	Ime.
2nd.	Imaṃ.	Ime.
3rd.	Anena, Iminā.	Ebhi, Ehi, Imehi, Imebhi.
4th.	Assa, Imassa.	Esaṃ, Esānaṃ, Imesaṃ, Imesānaṃ.
5th.	Asmā, Imamhā, Imasmā.	Ebhi, Ehi, Imebhi, Imehi.
6th.	Assa, Imassa.	Esaṃ, Esānaṃ, Imesaṃ, Imesānaṃ.
7th.	Asmiṃ, Imamhi, Imasmiṃ.	Esu, Imesu,

Feminine.

	Singular.	Plural
1st.	Ayaṃ.	Imā, Imāyo.
2nd.	Imaṃ.	Imā, Imāyo.
3rd.	Imāya.	Imābhi, Imāhi.
4th.	Assāya, Assā, Imissāya, Imissā, Imāya.	Imāsaṃ, Imāsānaṃ.
5th.	Imāya.	Imābhi, Imāhi.
6th.	Same as in the 4th.	
7th.	Assaṃ, Imissaṃ Imāyaṃ.	Imāsu.

Neuter.

1st.	Idaṃ, Imaṃ.	Ime, Imāni.
2nd.	Idaṃ, Imaṃ.	Ime, Imāni.

Masculine ; Amu.

	Singular.	Plural.
1st.	Asu.	Amū; Amuyo.
2nd.	Amuṃ.	Do, do.
3rd.	Amunā.	Amūbhi, Amūhi.
4th.	Amuno, Amussa.	Amūsaṃ, Amūsānaṃ.
5th.	Amumhā, Amusmā, Amunā	Amūbhi, Amūhi.
6th.	Same as in the 4th.	
7th.	Amumhi, Amusmiṃ.	Amūsu.

Feminine.

1st.	Asu, Amu.	Amū Amuyo.
2nd.	Amuṃ.	Do, do.

	Singular.	Plural.
3rd.	Amuyā.	Amūbhi, Amūhi.
4th.	Amussā, Amuyā.	Amūsaṃ, Amūsānaṃ
5th.	Amuyā.	Amūbhi, Amūhi.
6th.	Same as in the 4th.	
7th.	Amussaṃ.	Amūsu.

Neuter.

1st.	Aduṃ.	Amū, Amūni.
2nd.	Aduṃ.	Do, do.

The rest as in the masculine.

Tumha (Thou).

	Singular.	Plural.
1st.	Tvaṃ.	Tumhe.
2nd.	Taṃ, Tavaṃ, Tuvaṃ, Tvaṃ.	Tumhākaṃ, Tumhe.
3rd.	Tvayā, Tayā.	Tumhehi, Tumhebhi.
4th.	Tava, Tumhaṃ, Tuyhaṃ.	Tumhākaṃ, Tumhaṃ.
5th.	Tvayā, Tayā.	Tumhehi, Tumhebhi.
6th.	Same as in the 4th.	
7th.	Tvayi, Tayi,	Tumhesu.

Same in all the genders.

Amha (I).

	Singular.	Plural.
1st.	Ahaṃ.	Mayaṃ, Amhe.
2nd.	Maṃ. Mamaṃ.	Amhākaṃ, Amhe,

	Singular.	Plural.
3rd.	Mayā.	Amhebhi, Amhehi.
4rth.	Mama, Mayhaṃ, amhaṃ. Mamaṃ.	Amhākaṃ, Amhaṃ.
5th.	Mayā.	Amhehi, Amhebhi.
6th.	As in the 4th.	
7th.	Mayi.	Amhesu.

Same in all the genders

Masculine ; Kiṃ.

	Singular.	Plural.
1st.	Ko.	Ke.
2nd.	Kaṃ.	Ke.
3rd.	Kena.	Kebhi, Kehi.
4th.	Kassa, Kissa.	Kesaṃ, Kesānaṃ.
5th.	Kamhā, Kasmā.	Kebhi, Kehi.
6th.	Kassa, Kissa.	Kesaṃ, Kesānaṃ.
7th	Kamhi. Kasmiṃ. Kismiṃ.	Kesu.

In the *Saṃyuttanikāya* we find the following curious forms :—*Kismā*, vol I, pp 37 and 39 ; Kissassa, vol I, pp 39 and 41.

Feminine.

1st.	Kā.	Kā, Kāyo.
2nd.	Kaṃ.	Kā, Kāyo.
3rd.	Kassā, Kāya.	Kābhi, Kāhi.
4th.	Kassā, Kāya.	Kāsaṃ, Kāsānaṃ.
5th.	Kassā, Kāya	Kābhi, Kāhi.
6th.	As in the 4th.	
7th.	Kassaṃ, Kāyaṃ, Kassā. Kāya.	Kāsu.

Neuter

	Singular.	Plural.
1st.	Kiṃ.	Ke, Kāni.
2nd.	Kiṃ.	Ke, Kāni.

The rest as in the masculine.

Numerals Cardinals

Masculine ; Eka.

	Singular.	Plural.
1st.	Eko.	Eke.
2nd.	Ekaṃ.	Eke.
3rd.	Ekena.	Ekebhi, Ekehi.
4th.	Ekassa.	Ekesaṃ, Ekesānaṃ.
5th.	Ekamhā, Ekasmā.	Ekebhi, Ekehi.
6th.	Ekassa.	Ekesaṃ.
7th.	Ekamhi, Ekasmiṃ.	Ekesu.

Feminine.

1st.	Ekā.	Ekā, Ekāyo.
2nd.	Ekaṃ.	Ekā, Ekāyo.
3rd.	Ekāya.	Ekābhi, Ekāhi.
4th.	Ekassā, Ekāya, Ekissā.	Ekāsaṃ, Ekāsānaṃ.
5th.	Ekāya.	Ekābhi, Ekāhi.
6th.	As in the 4th.	
7th	Ekassaṃ, Ekāyaṃ.	Ekāsu.

Neuter.

1st.	Ekaṃ.	Eke, Ekāni.
2nd.	Do.	Do.

The rest as in masculine.

Dvi.

1st.	Duve, Dve.
2nd.	Duve, Dve.
3rd.	Dvībhi, Dvīhi.
4th.	Dvinnaṃ.
5th.	Dvībhi, Dvīhi.
6th.	Dvinnaṃ, Duvinnaṃ.
7th.	Dvīsu

Ti.

	Masculine.	Feminine.	Neuter.
1st.	Tayo.	Tisso.	Tīni.
2nd.	Tayo.	Tisso.	Tīni.
3rd.	Tībhi, Tīhi	Tībhi, Tīhi	Tībhi, Tīhi
4th.	Tinnaṃ, Tiṇṇannaṃ.	Tissannaṃ	Tiṇṇaṃ, Tiṇṇannaṃ.
5th.	Tībhi, Tīhi	Tībhi, Tīhi,	Tībhi, Tīhi.
6th.	Tinnaṃ, Tiṇṇannaṃ.	Tissannaṃ	Tiṇṇaṃ. Tiṇṇannaṃ.
7th.	Tīsu.	Tīsu.	Tīsu.

Catu.

	Masculine.	Feminine.	Neuter.
1st.	Cattāro, Caturo.	Catasso.	Cattāri.
2nd.	Cattāro, Caturo.	Catasso.	Cattāri.
3rd.	Catūbhi, Catūhi.	Catūbhi, Catūhi,	Catūbhi, Catūhi.
4th.	Catunnaṃ.	Catassannaṃ	Catunnaṃ.

	Masculine	Feminine	Neuter
5th	Catūbhi, Catūhi	Catūbhi, Catūhi	Catūbhi, Catūhi
6th	Catunnaṃ	Catassannaṃ	Catunnaṃ
7th	Catūsu	Catūsu	Catūsu

Pañca

1st	Pañca
2nd	Pañca
3rd	Pañcahi, Pañcabhi
4th	Pañcannaṃ
5th	Pañcahi, Pañcabhi
6th	Pañcannaṃ
7th	Pañcasu

All numerals ending in *a* from cha (*six*) to aṭṭhārasa (*eighiteen*) are declined like pañca. The numerals ending in i, e.g. visati, navuti etc. are to be declined like the feminine bases ending in i. e.g. Mati.

Suffixes being added to the cardinals make the ordinals.

The ordinals from eka, dvi, tayo, cattāro and cha are formed in the following ways :—

Cardinal	Ordinal
Eka	Paṭhama
Dve	Dutiya
Tayo	Tatiya
Cattāro	Catuttha
Cha	Chaṭṭha

Sometimes in place of chaṭṭha we find chaṭṭhama.

In all other cases the suffix *ma* is added to the cardinal. e.g. Pañca—pañcatama; satta—sattama; aṭṭha—aṭṭhama &c.

The ordinals admit of changes of sex. Paṭhama, dutiya. tatiya and catuttha take the suffix *ā* in the feminine and the rest take the suffix *ī*, e. g., Paṭhama—paṭhamā; pañcama—pañcamī. The ordinals are declined like the substantives.

Some Cardinal Numerals

Vīsati—20	Saṭṭhi—60.
Ekavīsati—21	Sattati—70.
Catuvīsati—24	Asīti—80.
Tiṃsa—30	Navuti—90.
Pañcatiṃsa—35	Sataṃ—100
Cattārīsa—40	Sahassaṃ—1000
Pañcacattārīsa—45	Sata-sahassaṃ—100000
Paññāsa—50	Koṭi—1 crore.

The Pronominal Derivatives.

A certain number of words are derived from pronouns. They are called the pronominal derivatives.

(i) *Indefinite pronouns* :—These are formed by the addition of the suffix *ci* to the bases *ko*, *kā* and '*kiṃ*; e.g. *koci*, *kāci* and '*kiñci*.' They are similar in declension to the bases from which they are derived, the suffix *ci* being only added to the derived form; e.g. *kenaci*, *kāci*, *kānici*, etc.

(ii) *Pronominal adjectives* :—*Katara*, *katama*.

mādisa ; *tādisa*, *amhādisa*, *īdisa*, *īrisa*, *etādisa*, *etārisa*, etc., are derived from pronouns.

The following words such as *madīyo*, *mamaka*, *tadīya*, etc. are also used adjectivally to indicate possession.

(iii) A large number of words are derived from pronouns by the addition of suffixes *dā*, *dāni*, *rahi*, *to*, *tra*, *ttha*, *dha*, *ha*, etc. These derivatives are indeclinables, e.g. *kadā*, *idāni*, *tarahi*, *yato*, *atra*, *ettha*, *idha*, *iha* etc.

CHAPTER V.

Case-endings and their Applications.

The first case-ending.

Yo karoti so kattā.

The doer of an action is called the agent.

The first case-ending is generally used in the nominative, e.g. *Naro gacchati*, *Asso dhāvati.*

In the passive voice the accusative in the active takes the first case-ending, e.g. *Rājā purisaṃ ānāpeti* ; *Raññā puriso ānāpito.*

It is also used :

Ālapane ca.

In addressing a person, e.g. *Bho puriso.*

Upasaggayoge.

With indeclinables, e.g., *Isisingo t'ev'assa nāmaṃ ahosi. Rañño Sīhaseno nāma putto ahosi.*

Lingatthe.

In the sense of crude form (stem or nominal base), e.g. *puriso*, *eko*, *Buddha.*

The second case-ending.

Yaṃ karoti taṃ kammaṃ.

That which the agent does is called an object, e.g., *Rathaṃ karoti. Kumbhakāro ghaṭaṃ karoti.*

Kammani dutiyā.

The accusative case generally takes the second case-ending, e.g., *ghaṭaṃ karoti*, yodho assaṃ āruhati.

It is also used :—*Kāladdhānaṃ yoge ca.*

In immediate proximity to time and place :—*Yojanaṃ gacchati, māsaṃ paṭhati.*

Kammapavacaniyayutte ca.

In connection with certain prepositions, particles or adverbs, e.g. *pabbajitaṃ anupabbajiṃsu. Taṃ kho pana Bhagavantaṃ evaṃ kalyāṇakittisaddo abbhuggato.*

Gati buddhi-bhuja-paṭha-hara kara sayādīnaṃ dhātu-naṃ payoge.

Optionally in connection with roots denoting motion, knowing, eating, reading, stealing, doing, lying down, etc. e.g. *puriso purisaṃ gamayati, ācariyo dārakaṃ pāṭhayati. So bhattaṃ karoti.*

The third case-ending.

Karaṇe tatiyā.

The instrumental case takes the third case-ending, e.g. *kāyena kammaṃ karoti, cakkhunā rūpaṃ passati.*

Is is also used :—

Sahādi-yoge.

In connection with the words *saha, saddhiṃ*, etc., e.g. *Tena saha gacchati. Bālena Saddhiṃ na mantayitabbaṃ.*

Kattarica.

In denoting the agent in the passive voice, e.g. *Ahinā daṭṭha naro. Yakkhena dinna varo.*

Hetvatthe ca.

In denoting cause, e.g. *vijjāya vasati. Kena hetunā idhāgato.*

+ *Sattamī atthe ca.*

In the locative sense, e.g. *Tena kālena, Tena samayena.*

Yenāṅgavikāro.

In denoting the member of the body the disease of which changes the bodily appearance, e.g. *akkhinā kāṇo, pādena khañjo,*

Visesane ca.

In denoting a distinguishing attribute, e.g. *gottena Gotamo, Jaccā brāhmaṇo.*

The fourth case-ending.

Yassa dātukāmo rocate vā dhārayate vā taṃ sampadānaṃ.

One to whom something is desired to be given or one who entertains a liking for something, or one to whom something is owed, is put in the dative case; e.g. *Buddhassa bhattaṃ dadāti, Devadattasa rocate modakaṃ, Seṭṭhino suvaṇṇasataṃ dhārayate Brahmadatta.*

Sampadāne catutthī.

The fourth case-ending is used in the dative e.g. *Vānaro kumbhilassa ekaṃ phalaṃ adāsi.*

It is also used :—

X. *Silāgha - hanu - ṭhā-sapa-dhāra-piha-kudha-duha-issa-usuyya dhātūnaṃ payoge.*

In connection with the roots *silāgha* (to flatter), *hanu* (to hide from), *ṭhā* (to wait on), *sapa* (to curse), *dhāra* (to owe), *piha* (to long for), *kudha* (to be angry with), *duha* (to injure), *issa* (to envy), *usuyya* (to detract). *Buddhassa silāghate ; Hanute mayhaṃ eva ; upatiṭṭheyya sakkaputtānaṃ vaḍḍhaki ; mayhaṃ sapate ; Suvaṇṇaṃ me dhārayate ; Devāpi tassa pihayanti tādino ; Mā me kujjha mahāvīra ; Duhayati disānaṃ megho ; Titthiyā samaṇānaṃ issayanti, ussuyyanti vā.*

Paccāsuṇa anupatigiṇānaṃ pubbakattarica.

In connection with the root *suṇa,* with the prefix *pati* or *ā* in connection with the root *giṇa* with the prefix *anu* or *pati,* that which was previously in the nominative case is put in the dative ; e.g. *Bhikkhū Bhagavato paccassosuṃ, āsunanti Buddhassa bhikkhū ; tassa bhikkhuno jano anugiṇāti.*

Ārocanatthe.

With words signifying announcement, e.g. *ārocayāmi vo bhikkhave, āmantayāmi bhikkhave.*

Tadatthe, Nimittatthe.

In denoting a particular object ; e.g. *dhammassa atthāya jīvitaṃ pariccajati, Bahujana hitāya.*

Tumatthe.

In signifying the meaning of the suffix *tuṃ* ; e.g, *hitāya devamanussānaṃ.*

Alaṃyoge.

In signifying the sense of *alaṃ,* e.g. *alaṃ me Buddho ; alaṃ mallo mallassa.*

Maññatippayoge anādare appāṇini.

If the obect of *mañña* be not an animate being and denotes disrespect ; e.g. *kaṭṭhassa tuvaṃ maññe.*

Gatyattha kammani.

The objects of verbs denoting 'to go,' e.g. *appa saggāya gacchati.*

Namoyogādisvapi.

In connection with *namo*, etc. e.g., *namo te Buddha-vīra atthu* ; *Buddhāya namo, Buddhassa namo.*

The fifth case-ending.—

Yasmādapeti bhayaṃ ādatte vā tad apādānaṃ.

That from which one recedes, from which there is fear or from which something is taken, that is ablative ; e.g. *gāmā apenti munayo* ; *corā bhayaṃ jāyati* ; *rukkhā pupphaṃ gaṇhāti.*

Apādāne pañcamī.

The ablative takes the fifth case-ending. e.g. *Rukkhā phalaṃ āharati.*

The fifth case-ending is also used in :—

Dhātunāmānaṃ upasaggayoge dissati ca.

In connection with particular roots, nouns and prepositions ; e.g. *Buddhasmā parājenti aññatitthiyā* ; *Himavantā pabhavanti pañca mahānadiyo* ; *bhūmito niggato raso* ; *ābrahmalokā saddo abbhuggato.*

Rakkhanatthānaṃ icchitaṃ.

In connection with verbs denoting protection, the object desired takes the ablative case ; e.g. *kāke rakkhanti taṇḍulā* ; *yavā paṭisedhanti gāvo.*

Yena vā adasssanaṃ.

From whom concealment is desired; e.g. *upajjhāyā antaradhāyati sisso.*

Dūratthe vā.

While denoting distance, e.g. *kīva dūro ito Nalakāra gāmo.*

Antikatthe.

While denoting proximity; e.g. *antikaṃ gāmā.*

Addhakālanimmāne.

Denoting space or time; e.g. *Ito Madhurāya catūsu yojanesu Saṇkassanagaraṃ; ito tinnaṃ māsānaṃ accayena parinibbāyissāmi.*

x *Tvālope kammādhikaraṇesu.*

The word containing the suffix *tvā* having been elided; e.g. *pāsādā passati* which implies *pāsādaṃ āruhitvā passati, Gāmā penti.*

Hetu atthe.

While denoting cause; e.g. *kasmā evaṃ vadasi.*

Kārakamajjhe.

After words denoting objects lying between two forces; e.g. *kosā Vijjhati kuñjaraṃ.*

Nipātappayogesu.

In connection with particles, e.g. *Rite saddhammā kuto sukhaṃ.*

The sixth case-ending.

Yassa vā pariggaho taṃ sāmī.

One to whom something belongs is called the owner.

Sāmismiṃ chaṭṭhī.

The genitive takes the sixth case-ending; e.g. *Bhikkhuno pattaṃ, tassa putto.*

The sixth case-ending is also used :—

Niddhāraṇe ca.

In denoting specification, e.g. *manussānaṃ khattiyo sūratamo.*

(The seventh case-ending is also used. e.g. *manussesu vā*).

Anādare ca.

While denoting disregard or contempt, e.g. *rudato dārakassa pabbaji.* (The seventh case-ending is also used, e.g. *rudantasmiṃ*......).

Tatiyatthe.

In the sense of the instrumental. e.g. *kataṃ me pāpaṃ.*

Dutiyāpañcaminañca.

In the sense of the accusative and the ablative. e.g. *Tassa kammassa kattāro ; sabbe tasanti daṇḍassa ; bhāyāmi nāgassa.*

The seventh case-ending.

Yo ādhāro taṃ okāsaṃ.

That which is the site is called *okāsa* or location.

Okāse sattamī.

The seventh case-ending is used to denote location, e.g. *pāpasmiṃ ramati mano.*

It is also used ;—

Kālabhāvesu ca.

While expressing certain point of time, e.g. *Bhikkusaṅghesu bhuñjiyamānesu gato, bhuttesu āgato.*

Upādhyadhikissaravacane.

In connection with *adhi* and *upa* denoting superiority ; e.g. *upa khāriyaṃ doṇo ; adhi devesu Buddho.*

Kammakaraṇanimittatthesu sattamī.

The endings of the seventh-case are used in the sense of accusative and instrumental cases as well as in signifying a motive ; e.g. *ājīvakā bhikkhūsu abhivādenti, pattesu piṇḍāya caranti, kuñjaro dantesu haññate.*

CHAPTER VI.

Indeclinables.

In pāli the adverbs, prepositions, conjunctions and particles all come under the head of indeclinables. Their common characteristic is well expressed in the following couplet :—

Sadisā ye tiliṅgesu sabbāsu ca vibhattīsu
Vacanesuca sabbesu te nipātā' ti kittitā.

Indeclinables are those which are alike in the three genders, in all the case-endings and numbers.

The indeclinables are broadly divided into two classes, viz. the *upasaggas* and the *nipātas*. The *upasaggas* are twenty in number, e.g. *pa, parā, ni, nī, u du, saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api apa, upa.*

The nipātas are :—*Ca, na, va, vā, mā, hi, tu, nu, kho, ve, no, kira, eva, vata, atha, aṅg*[illegible]*ṅgha, nāma, āma, nuna, puna. pana, musā, saha, sa*[illegible]*iṃ, divā, ārā, vinā, addhā, āvi, bahi, yadi, iti, sotthi, khalu, xanu, kimu, sace, have, suve. are, pure, namo, tiro, adho, aho, hiyyo, bhiyyo, anto, pāto, sudaṃ, dhuvaṃ, alaṃ, sayaṃ sāyaṃ, samaṃ, sāmaṃ, kāmaṃ, ciraṃ, huraṃ, oraṃ, uccaṃ,*

nīcaṃ, sakiṃ, athavā, antarā, ārakā samantā, sampati, upari, sanikaṃ, etc.

Of these *hi, atha kira, kila, khalu, nanu, nuna* etc, are adverbs.

Some of the *upasaggas* are used with cases of nouns and pronouns, e.g. *anu, pati, adhi* and *pari* and have prepositional force.

There are very few real conjunctions. The principal ones are *ca, vā, tu, yadi, api, pi*, etc.

The interjections are fewer still. They are *ahaha, ahovata, are, bho*, etc.

CHAPTER VII.

Conjugations.

According to the dictum of the Sanskrit grammarians a base or a root cannot be used by itself. In dealing with the substantatives and pronouns we have seen that case-endings must be added to them before they are used in a sentence. Even in the case of the so-called indeclinables, the Sanskrit grammarians will say that a suffix is to be added and elided before they are used.

In the case of substantives and pronouns the suffixes are inflectional, and they are added to bases. But coming to the verbs we find different class of suffixes, viz. the personal suffixes and they are added either to a root directly or to a base derived from the root by the addition of formative suffixes. These formative suffixes

are the vowel *a, ya, nā. nu, aya, u,* etc., and the verbs are classified according to the way in which their peesent systems are formed. The Sanskrit grammarians accordingly divide the verbs into ten classes, e.g. *1. bhvādt,* 2. *adādi,* 3. *hvādi,* 4. *divādi,* 5. *svādi.* 6. *tudādi,* 7. *rudhādi,* 8. *tanādi,* 9. *krvādi,* 10. *curādi.*

The classification in Pāli grammar is on the whole the same as in Sanskrit. According to Pāli grammarians there are seven classes corresponding to the classes 1, 7, 4, 5, 9, 8 and 10. viz (1) *bhūvādi* (7) *rudhādi,* (4) *divādi,* (5) *svādi,* (9) *kiyādi,* (8) *tanādi* (10) *curādi.*

Kaccāyana mentions another class *gahādi.* But according to the Sanskrit grammarians this class of verbs comes wlthin the *kiyādi* class.

The first class of the Pāli grammarians includes classes 1, 2, 3 and 6, namely, *bhvādi, adādi, hvādi* and *tudādi* of the Sanskrit grammarians. It should be noted that this classification is not a very hard and fast one. The same verb can appear in different classes without changing the meaning, e.g. *hanti* and *hanati*; *deti* and *dadāti*; *ṭhāti* and *tiṭṭhati*; *jeti, jayati* and *jināti.*

There are two ways in which the roots are conjugated according as an action is directed towards another person or to the agent. In Pāli as in Sanskrit, they are called *parassapada* and *attanopada.*

It should be noted that in Pāli most of the *attanopada* verbs have become *parassapada,* the *attanopada* being chiefly used in ancient texts and specially in poetry. The *attanopada* suffixes are used in the reflective and the passive sense.

There are three persons: the 1st (*uttama*), 2nd (*majjhima*) and 3rd (*paṭhama*).

There are two numbers only, namely the singular and plural.

The verbs are further distinguished by the manner or mode in which an action takes place, i.e. (1) the simple action done, doing or to be done, (2) the action not simply stated but brought immediately before some other person, commonly as a command or a request, and (3) the action not stated as a fact, though it may be one, but as a conception of the mind. Accordingly there are three moods, viz. (i) the indicative, (ii) the imperative, and (iii) the subjunctive.

The verbs also express different times of action—present, past, and future.

The past is further distinguished in three ways: namely perfect, imperfect, and aorist. It should be noted that in Pāli perfect is of rare use and the only true past form is the aorist. The imperfect too is gradually becoming rare.

The Pāli grammarians without distinguishing between the mode and the tense give eight *vibhattis* or terminations. (*1*) *vattamānā*, (*2*) *pañcamī*, (*3*) *sattamī*, (*4*) *parokkhā*, (*5*) *hīyattanī*, (*6*) *ajjatanī*, (*7*) *bhavissantī* and (*8*) *kālātipatti*.

Vattamānā (present) is used to signify present time. The *pañcamī* (imperative) is used to signify command and benediction. The *sattamī* (optative) is used to signify permission and decision, The *parokkhā* (or past perfect) is used to signify past events unperceived by

the narrator. The *hīyattanī* (imperfect) is used to express a past action which happened before yesterday perceived or unperceived by the narrator. The *ajjatanī* (aorist) is used to express past events which happened before today. The *bhavissantī* (future) expresses the time which has not yet come and *kālātipatti* (conditional) is used to signify the non-completion of an action that occurred in the past.

VATTAMĀNĀ (Present tense).

Parassapada.

	Singular.	Plural.
3rd.	Ti.	Anti.
2nd.	Si.	Tha.
1st.	Mi.	Ma.

Attanopada.

3rd.	Te.	Ante.
2nd.	Se.	Vhe.
1st.	E.	Mhe.

PAÑCAMĪ (Imperative).

Parassapada.

	Singular.	Plural.
3rd.	Tu.	Antu.
2nd.	Hi.	Tha.
1st.	Mi.	Ma.

Attanopada.

3rd.	Taṃ.	Antaṃ.
2nd.	Ssu.	Vho.
1st.	E.	Āmase.

SATTAMĪ (Optative). should.

Parassapada.

	Singular.	Plural.
3rd.	Eyya.	Eyyuṃ.
2nd.	Eyyāsi.	Eyyātha.
1st.	Eyyāmi.	Eyyāma.

Attanopada.

	Singular.	Plural.
3rd.	Etha.	Eraṃ.
2nd.	Etho.	Eyyavho.
1st.	Eyyaṃ	Eyyāmhe.

PAROKKHĀ (Past Perfect).

Parassapada.

	Singular.	Plural.
3rd.	A.	U.
2nd.	E.	Ttha.
1st.	A.	Mha.

Attanopada.

3rd.	Ttha.	Re.
2nd.	Ttho.	Vho.
1st.	I.	Mhe.

HĪYATTANĪ (Imperfect).

Parassapada.

	Singular.	Plural.
3rd.	Ā.	U.
2nd.	O.	Ttha.
1st.	A.	Mhā.

Attanopada.

3rd.	Ttha.	Ttham.
2nd.	Se.	Vham.
1st.	Im.	Mhase.

AJJATANĪ (Aorist).

Parassapada.

	Singular.	Plural.
3rd.	I or I.	Um, Imsu.
2nd.	I.	Ittha.
1st.	Im.	Imhā, Imha.

Attanopada

3rd.	Ā.	Ū.
2nd.	Se.	Vhaṃ.
1st.	A.	Mhe.

BHAVISSANTI (Future).

	Singular.	Plural.
3rd.	Ssati.	Ssanti.
2nd.	Ssasi.	Ssatha.
1st.	Ssāmi.	Ssāma.

Attanopada.

	Singular.	Plural.
3rd.	Ssate.	Ssante.
2nd.	Ssase.	Ssavhe.
1st.	Ssaṃ.	Ssāmhe.

KĀLĀTIPATTI (Conditional).

Parassapada.

	Singular.	Plural.
3rd.	Ssā.	Ssaṃsu.
2nd.	Sse.	Ssatha.
1st.	Ssaṃ.	Ssamhā.

Attanopada.

3rd.	Ssatha.	Ssimsu.
2nd.	Sse.	Ssavhe.
1st.	Ssaṃ.	Ssāmhase.

It should be noted that in poetry *ante* and *ssante*, the third person plural suffixes of present and future, are changed into *are* and *ssare*; e.g., *nisevare* for *nisevante* (*Therag*, v, 934), *vijjare* for *vijjante* (*Dhaniya sutta*); *lajjare* for *lajjante* (*Therag*, 943); *bhavissare* for *bhavissante* (*Theragāthā*, 509, 964), *vasissare* for *vasissante* (*Theragāthā*, 962).

The verbs of the 1st conjugation form the present in four ways :—

(i) The root ending in *ī* or *ū* take *guṇa* and the vowel, *a* is added, e,g, *bhū* becomes *bhava*, *nī* becomes *naya*.

(ii) There are some roots, such as *yā*, *vā*, etc., which take personal suffix directly to the root, as *yāti*, *vāti*, etc.

(iii) The roots ending in a consonant, e. g. √*tud*, √*pac*, etc., simply add *a* without *guṇa* as *pacati*, *tudati*,

(iv) The roots *ṭhā*, *dā*, etc., form their bases by reduplications, e.g. *tiṭṭhati*, *dadāti*.

Second Conjugation.

The second class of verbs takes the '*a*' vowel inserting a nasal before the final consonant, e. g. √*rudh* is is changed into *rundh*; √*chid* is changed into *chinda*; √*bhuj* is changed into *bhuñja*.

Third Conjugation.

The third class of verbs add the suffix *ya* to the root and this *ya* is assimilated when in combination

with the final consonant; e. g. √*div*=*dibbati*; √*yudh* *yujjhati*.

Fourth Conjugation.

The fourth class of verbs add the suffixes *nā* and *nu* and *unā* after the root; e.g. √*su*–*sunāti*, also *sunoti*; *pa*+√*āpa*=*pāpunāti*, *pappoti*.

N. B.—*Nu* becomes *no* by *guṇa*.

Fifth Conjugation.

The fifth class of verbs ending in a vowel add the suffix *nā* to the root as *kīṇāti*, *jināti*.

Sixth Conjugation.

The verbs of the sixth class add *u* to the root and this *u* takes *guṇa* and becomes *o* as *karoti*, *tanoti* (to spin).

Seventh Conjugation.

The seventh class of verbs add *aya* to the root which is commonly contracted into *e*, as —*cur* becomes *core* or *coraya*, √*kath* becomes *katheti* and *kathayati*.

General Rules of Conjugation.

The vowel of the base is generally dropped before a personal ending beginning with a vowel. Before *mi* and *ma* the vowel *a* is augmented.

Hi the suffix of second person singular imperative is sometimes dropped.

The final *a* of the root is lengthened when *hi* is retained. e.g. *pacāhi*. Sometimes the final vowel of the root is changed into *e* when *hi* has been retained; e. g. *phusehi* (*Therigāthā*, v. 6), *dhārehi* (*Therig.* v. 7. 10) *bhāvehi* (*Therig.* v. 8, 9, 17), *Eyya*, *eyyāsi*, *eyyāmi* are sometimes changed into *e*.

The suffixes of future generally take an *i* before them. But sometimes they are added directly to the root. Instances are not rare in which the *ssa* of future has changed into *ha*. In place of *karissāmi* we find *kāhāmi* (*Thera.* v. 103). *Bhavissati* is changed frequently into *hohiti* and *hehiti*. *Essati* has been changed into *ehiti* (*Kuruṅgamiga Jātaka*). There are also some instances of double future, e. g. *dakkhissati*, *sakkhissati*.

The aorist and imperfect generally take an *a* before the root. The aorist is formed in three ways, viz. (1) adding the suffix directly to the root, e.g. from √*khāda* to eat, we have *khādiṃ* (2) by adding the suffix to the base of the present system, e.g. *pivi* from the root *pā* to drink; (3) by inserting *s* between the root or base and the personal suffix, e.g. *adāsiṃ*. Broadly speaking there are two classes, (1) with the augment *s* and (2) without it.

The perfect is formed by reduplication.

The rules of reduplication are as follows :—

(i) The first syllable of the root is reduplicated.

(ii) The vowel of the reduplicated syllable is shortened.

(iii) The second and fourth consonants of a *vagga* in reduplicated syllable is changed into first and third.

(iv) The guttural is changed into palatal.
(v) *Ha* is changed into *ja.*
(vi) *Va* is changed into *u.*

The First Conjugation.

(i) Instances of roots taking the augment *a* before the root.

√BHŪ = to be.

Present; Active.

	Singular.	Plural.
3rd.	Bhavati.	Bhavanti.
2nd.	Bhavasi.	Bhavatha.
1st.	Bhavāmi.	Bhavāma.

Reflective.

	Singular.	Plural.
3rd.	Bhavate.	Bhavante.
2nd.	Bhavase.	Bhavavhe.
1st.	Bhave.	Bhavāmhe.

Imperative; Active.

	Singular.	Plural.
3rd.	Bhavatu.	Bhavantu.
2nd.	Bhava, Bhavāhi.	Bhavatha.
1st.	Bhavāmi.	Bhavāma.

Reflective.

	Singular.	Plural.
3rd.	Bhavataṃ.	Bhavantaṃ.
2nd.	Bhavassu.	Bhavavho.
1st.	Bhave.	Bhavāmase.

Optative ; Active.

	Singular.	Plural.
3rd.	Bhaveyya, Bhave.	Bhaveyyuṃ.
2nd.	Bhaveyyāsi, Bhave.	Bhaveyyātha.
1st.	Bhaveyyāmi, Bhave.	Bhaveyyāma.

Reflective.

	Singular.	Plural.
3rd.	Bhavetha.	Bhaveraṃ.
2nd.	Bhavetho.	Bhaveyyavho.
1st.	Bhaveyyaṃ.	Bhaveyyāmhe.

Past Perfect ; Active.

	Singular.	Plural.
3rd.	Babhūva.	Babhūvu.
2nd.	Babhūve.	Babhūvittha.
1st.	Babhūva.	Babhūvimha.

Reflective.

	Singular.	Plural.
3rd.	Babhūvittha.	Babhūvire.
2nd.	Babhūvittho.	Babhūvivho.
1st.	Babhūvi.	Babhūvimhe.

Imperfect; active.

	Singular.	Plural.
3rd.	Abhavā.	Abhavū.
2nd.	Abhavo.	Abhavattha.
1st.	Abhavaṃ.	Abhavamhā.

Reflective.

	Singular.	Plural.
3rd.	Abhavattha.	Abhavatthuṃ.
2nd.	Abhavase.	Abhavavhaṃ.
1st.	Abhaviṃ.	Abhavāmhase.

Aorist; Active.

	Singular.	Plural.
3rd.	Abhavi, Abhavī.	Abhavuṃ, Abhavimsu.
2nd.	Abhavo.	Abhavittha.
1st.	Abhaviṃ.	Abhavimhā.

Reflective.

	Singular.	Plural.
3rd.	Abhavā.	Abhavū.
2nd.	Abhavase.	Abhabbiham.
1st.	Abhavaṃ.	Abhavimhe.

In the aorist instead of the above forms in the active the following ones which are formed from √*hū* are frequently used.

	Singular.	Plural.
3rd.	Ahosi.	Ahesuṃ.
2nd.	Ahosi.	Ahosittha.
1st.	Ahosiṃ.	Ahosimhā.

Future ; Active.

	Singulur.	Plural.
3rd.	Bhavissati.	Bhavissanti.
2nd.	Bhavissasi.	Bhavissatha.
1st.	Bhavissāmi.	Bhavissāma.

Reflective.

	Singular.	Plural.
3rd.	Bhavissate.	Bhavissante.
2nd.	Bhavissase.	Bhavissavhe.
1st.	Bhavissaṃ.	Bhavissāmhe.

Conditional; Active.

	Singular.	Plural.
3rd.	Abhavissā, Abhavissa.	Abhavissaṃsu.
2nd.	Abhavisse.	Abhavissatha.
1st.	Abhavissaṃ.	Abhavissamhā.

Reflective.

	Singular.	Plural.
3rd.	Abhavissatha.	Abhavisimsu.
2nd.	Abhavisse.	Abhavissavhe.
1st.	Abhavissaṃ.	Abhavissāmhase.

Notes—It should be noted that the root *bhū* in Pāli is frequently changed into *hū* and in that case it is to be conjugated as follows :—

Present; Active.

	Singular.	Plural.
3rd.	*Hoti.*	*Honti.*
2nd.	*Hosi.*	*Hotha.*
1st.	*Homi.*	*Homa.*

Imperfect; Active.

	Singular.	Plural.
3rd.	Hotu.	Hontu.
2nd.	Hohi.	Hotha.
1st.	Homi.	Homa.

The aorist 3rd person singular will be *ahosi* which is very commonly used in the texts instead of regular forms. We also come across another form *ahū* (*cf*: *Theragāthā*, v. 1386). This form is frequently used in old text and poetry. There is one peculiar form *Ahuvamhase* in *Jātaka*, 308, which is a variant of *abhavāmhase*, the imperfect reflective 1st person plural of the root *bhū*. Similar is the form *akaramhase* in the same place, from the root *kar*. In the future the following forms are found : *hohiti*, *hehiti*, *hessati* and *bhohisi* ; cf *hohiti* (*Therag.* 382) ; *hehiti* (*Therig.* 288 ; 289) ; *hessati* (*Therag.* 476) ; *anubhohisi* (*Therag.* 510).

√NĪ = to lead.

Present.

	Singular.	Plural.
3rd.	Nayati.	Nayanti.
2nd.	Nayasi.	Nayatha.
1st.	Nayāmi.	Nayāma.

Naya is sometimes contracted into *Ne* and we have such forms as *neti*, *nenti*, etc.

Imperative.

	Singular.	Plural.
3rd.	Nayatu.	Nayantu.
2nd.	Nayāhi, Naya.	Nayatha.
1st.	Nayāmi.	Nayāma.

Optative.

	Singular.	Plural.
3rd.	Nayeyya, Naye.	Nayeyyuṃ.
2nd.	Nayeyyāsi, Naye.	Nayeyyātha.
1st.	Nayeyyāmi, Naye.	Nayeyyāma.

Future.

	Singular.	Plural.
3rd.	Nessati.	Nessanti.
2nd.	Nessasi.	Nessatha.
1st.	Nessāmi.	Nessāma.

Aorist.

	Singular.	Plural.
3rd.	Nayi, Nayī.	Nayiṃsu.
2nd.	Nayi.	Nayittha.
1st.	Nayiṃ.	Nayimhā.

The aorist from in general use is *anesi* which is connected with the present form *neti*. The roots √*ji* and √*khī* are to be conjugated as above. The root *ji* is conjngated also as *jeti* and *jināti*.

(ii) Roots where personal suffixes are added directly to the root.

√YĀ=to go.

Present.

	Singular.	Plural.
3rd.	Yāti.	Yānti.
2nd.	Yāsi.	Yātha.
1st.	Yāmi.	Yāma.

Imperfect.

	Singular.	Plural.
3rd.	Yātu.	Yantu.
2nd.	Yāhi.	Yātha.
1st.	Yāmi.	Yāma.

Optative.

	Singular.	Plural.
3rd.	Yāyeyya.	Yāyeyyuṃ.
2nd.	Yāyeyyāsi.	Yāyeyyātha.
1st.	Yāyeyyāmi.	Yāyeyyāma.

Future.

	Singular.	Plural.
3rd.	Yāssati.	Yāssanti.
2nd.	Yāssasi.	Yāssatha.
1st.	Yāssāmi.	Yāssāma.

Aorist.

	Singular.	Plural.
3rd.	Yāyi.	Yāyimsu.
2nd.	Yāyi.	Yāyittha.
1st.	Yāyiṃ.	Yāyimhā.

√BHĀ = to shine.

Present.

	Singular.	Plural.
3rd.	Bhāti.	Bhanti.
2nd.	Bhāshi.	Bhātha.
1st.	Bhāmi.	Bhāma.

Imperative.

	Singular.	Plural.
3rd.	Bhātu.	Bhantu.

Optative.

	Singular.	Plural.
3rd.	Bhāyeyya.	Bhāyeyyuṃ.

Future.

	Singular.	Plural.
3rd.	Bhassati.	Bhassanti.
2nd.	Bhassasi.	Bhassatha.
1st.	Bhassāmi.	Bhassāma.

√VĀ = to blow.

Present.

	Singular.	Plural.
3rd.	Vāti.	Vanti.
2nd.	Vāsi.	Vātha.
1st.	Vāmi.	Vāma.

Imperfect.

	Singular.	Plural.
3rd.	Vātu.	Vantu.

Singular.

	Singular.	Plural.
3rd.	Vāyeyya.	Vāyeyyuṃ.

Future.

	Singular.	Plural.
3rd.	Vassati.	Vassanti.

Aorist.

	Singular.	Plural.
3rd.	Vāyi.	Vāyiṃsu.
2nd.	Vāyi.	Vāyittha.
1st.	Vāyiṃ.	Vāyimhā.

√BRŪ = to speak.

Present; Active.

	Singular.	Plural.
3rd.	Brūti.	Bravanti.
2nd.	Brūsi.	Brūtha.
1st.	Brūmi.	Brūma.

Reflective.

	Singular.	Plural.
3rd.	Brute.	Bravante.
2nd.	Brūse.	Brūyhe.
1st.	Brave.	Brūmhe.

Imperative.

	Singular.	Plural.
3rd.	Brūtu.	Bruvantu.
2nd.	Brūhi.	Brūtha.
1st.	Brūmi.	Brūma.

Optative.

	Singular.	Plural.
3rd.	Bruveyya, Bruve.	Bruveyyuṃ.
2nd.	Bruveyyāsi.	Bruveyyāha.
1st.	Bruveyyāmi.	Bruveyyāma.

Future.

	Singular.	Plural.
3rd.	Bravissati.	Bravissanti.
2nd.	Bravissasi.	Bravissatha.
1st.	Bravissāmi.	Bravissāma.

Aorist.

	Singular.	Plural.
3rd.	Abravi.	Abravuṃ, Abraviṃsu.
2nd.	Abravi.	Abravittha.
1st.	Abraviṃ.	Abravimhā.

The roots Ṭhā, Khyā etc. are to be conjugated as above.

The roots *ṭhā* is also conjugated as *Tiṭṭhati,* for which see 4th conjugation. This form is commonly used. There is another form which occurs in *Thera-gathā* verse 888, viz. *Ṭhāyāmi.*

The root *khyā* is also conjugated as *khāyati* (cf. *Dhammapada.*

(iii) The roots ending in a consonant add *a* without *guṇa.*

√PAC—to cook.

Present ; Active.

	Singular.	Plural.
3rd.	Pacati.	Pacanti.
2nd.	Pacasi.	Pacatha.
1st.	Pacāmi.	Pacāma.

Reflective.

	Singular.	Plural.
3rd.	Pacate.	Pacante.
2nd.	Pacase.	Pacavhe.
1st.	Pace.	Pacāmhe.

Imperative ; Active.

	Singular.	Plural.
3rd.	Pacatu.	Pacantu.
2nd.	Paca, Pacāhi.	Pacatha.
1st.	Pacāmi.	Pacāma.

Reflective.

	Singular.	Plural.
3rd.	Pacataṃ.	Pacantaṃ.
2nd.	Pacassu.	Pacavho.
1st.	Pace.	Pacāmase.

Optative ; Active.

	Singular.	Plural.
3rd.	Pace, Paceyya.	Paceyyuṃ.
2nd.	Pace, Paceyyāsi.	Paceyyātha.
1st.	Pace, Paceyyāmi.	Paceyyāma.

Reflective.

	Singular.	Plural.
3rd.	Pacetha.	Paceraṃ.
2nd.	Pacetho.	Paceyyavho.
1st.	Paceyyaṃ.	Paceyyāmhe.

Imperfect ; Active.

	Singular.	Plural.
3rd.	Papaca.	Papacu.
2nd.	Papaca.	Papacittha.
1st.	Papaca.	Papacimha.

Future ; Active.

	Singular.	Plural.
3rd.	Pacissati.	Pacissanti.
2nd.	Pacissasi.	Pacissatha.
1st.	Pacissāmi.	Pacissāma.

Reflective.

	Singular.	Plural.
3rd.	Pacissate.	Pacissante.
2nd.	Pacissase.	Pacissavhe.
1st.	Pacissaṃ.	Pacissāmhe.

Aorist ; Active.

	Singular.	Plural.
3rd.	Apaci. Paci.	Apaciṃsu, Apacuṃ.
2nd.	Apaci, Paci.	Apacittha. Pacittha.
1st.	Apaciṃ, Paciṃ.	Apacimhā, Pacimhā.

Reflective.

	Singular.	Plural.
3rd.	Apacā.	Apacū.
2nd.	Apacise.	Apacivhaṃ.
1st.	Apacaṃ.	Apacimhe.

√TUD=to know.

Present.

	Singular.	Plural.
3rd.	Tudati.	Tudanti.
2nd.	Tudasi.	Tudatha.
1st.	Tudāmi.	Tudāma.

Imperative.

	Singular.	Plural.
3rd.	Tudatu.	Tudantu.
2nd.	Tuda.	Tudatha.
1st.	Tudāmi.	Tudāma.

Aorist.

	Singular.	Plural.
3rd.	Atudi.	Atudiṃsu.
2nd.	Atudi.	Atudittha.
1st.	Atudiṃ.	Atudimhā.

√VĀC = to speak.

Present.

	Singular.	Plural.
3rd.	Vadati.	Vadanti.
2nd.	Vadasi.	Vadatha.
1st.	Vadāmi.	Vadāma.

Imperative.

	Singular.	Plural.
3rd.	Vadatu.	Vadantu.
2nd.	Vada, Vaca.	Vadatha.
1st.	Vadāmi.	Vadāma.

Optative.

	Singular.	Plural.
3rd.	Vadeyya.	Vadeyyuṃ.
2nd.	Vadeyyāsi.	Vadeyyātha.
1st.	Vadeyyāmi.	Vadeyyāma.

Future.

	Singular.	Plural.
3rd.	Vadissati.	Vadissanti.
2nd.	Vadissasi.	Vadissatha.
1st.	Vadissāmi.	Vadissāma.

Aorist.

	Singular.	Plural.
3rd.	Avadi.	Avadiṃsu.
2nd.	Avadi.	Avadittha.
1st.	Avadiṃ.	Avadimhā.

The roots *likh*, *nud*, *tara*, *jīv*, *yāc*, *mar*, etc., are to be conjugated as above.

(iv) The roots forming their bases by reduplication.

√ṬHĀ—to stand.

Present; Active.

	Singular.	Plural.
3rd.	Tiṭṭhati.	Tiṭṭhanti.
2nd.	Tiṭṭhasi.	Tiṭṭhatha.
1st.	Tiṭṭhāmi.	Tiṭṭhāma.

Imperative.

	Singular.	Plural.
3rd.	Tiṭṭhatu.	Tiṭṭhantu.
2nd.	Tiṭṭhāhi, Tiṭṭha.	Tiṭṭhatha.
1st.	Tiṭṭhāmi.	Tiṭṭhāma.

Optative.

	Singular.	Plural.
3rd.	Tiṭṭheyya.	Tiṭṭheyyuṃ
2nd.	Tiṭṭheyyāsi.	Tiṭṭheyyātha.
1st.	Tiṭṭheyyāmi.	Tiṭṭheyyāma.

Future; First form.

	Singular.	Plural.
3rd.	Ṭhassati.	Ṭhassanti.
3nd.	Ṭhassasi.	Ṭhassatha.
1st.	Ṭhassāmi.	Ṭhassāma.

Second Form.

	Singular.	Plural.
3rd.	Tiṭṭhissati.	Tiṭṭhissanti.
2nd.	Tiṭṭhissasi.	Tiṭṭhissatha.
1st.	Tiṭṭhissāmi.	Tiṭṭhissāma.

Aorist.

	Singular.	Plural.
3rd.	Aṭṭhāsi.	Aṭṭhaṃsu.
2nd.	Aṭṭhāsi.	Aṭṭhāsiṭṭha.
1st.	Aṭṭhāsiṃ.	Aṭṭhāsimha, Aṭṭhāsimhā.

√DĀ = to give

Present.

	Singular.	Plural.
3rd.	Dadāti.	Dadanti.
2nd.	Dadāsi.	Dadātha.
1st.	Dadāmi.	Dadāma.

Imperative.

	Singular.	Plural.
3rd.	Dadātu.	Dadantu.
2nd.	Dadāhi, Dehi.	Dadātha, Detha.
1st.	Dadāmi, Demi.	Dadāma, Dema.

Optative.

	Singular.	Plural.
3rd.	Dadeyya.	Dadeyyuṃ.
2nd.	Dadeyyāsi.	Dadeyyātha.
1st.	Dadeyyāmi.	Dadeyyāma.

Future ; First form.

	Singular.	Plural.
3rd.	Dadissati.	Dadissanti.
2nd.	Dadissasi.	Dadissatha.
1st.	Dadissāmi.	Dadissāma.

Second form.

	Singular.	Plural.
3rd.	Dassati.	Dassanti.
2nd.	Dassasi.	Dassatha.
1st.	Dassāmi.	Dassāma.

Aorist.

	Singular.	Plural.
3rd.	Adāsi.	Adāsuṃ, Adaṃsu.
2nd.	Adāsi.	Adāsittha.
1st.	Adāsiṃ.	Adāsimha, Adāsimhā.

The roots *hā, dhā*, etc., are to be conjugated as above.

In the optative of the root *dā* we find the form dajjā. In the old texts (S. *Nakāya*, vol. I, pp. 18 and 58;

Theragāthā, v. 460) which is a phonetic corruption of *dadyāt* the corresponding form in Sanskrit. In there Nigrodhamigajātaka we find the form *dammi* in the present tense 1st person singular, corresponding to Sanskrit *dadmi*. In the aorist we frequently find the form *adā*. This is equivalent to Sans. *adāt*, Luṅ, third person, singular. The root *dā* has been used in the reflective only in the present participle form *Dadamāna*; cf. *Saṃ Nikāya*. vol. I, p. 96 ; *cf.* also Duddada Jātaka.

Second Conjugation.

√CHID = chinda (to cut).

Present.

	Singular.	Plural.
3rd.	Chindati.	Chindanti.
2nd.	Chindasi.	Chindatha.
1st.	Chindāmi.	Chindāma.

Imperative.

	Singular.	Plural.
3rd.	Chindatu.	Chindantu.
2nd.	Chindāhi, Chinda.	Chindatha.
1st.	Chindāmi.	Chindāma.

Optative.

	Singular.	Plural.
3rd.	Chinde, Chindeyya.	Chindeyyuṃ.
2nd.	Chinde, Chindeyyāsi	Chindeyyātha.
1st.	Chinde, Chindeyyāmi.	Chindeyyāma.

Aorist.

	Singular.	Plural.
3rd.	Chindi.	Chindiṃsu.
2nd.	Chindi.	Chindittha.
1st.	Chindiṃ.	Chindimha.

Future.

	Singular.	Plural.
3rd.	Checchati.	Checchanti.
Also	Chindissati.	Chindissanti.

The roots *rudh* (*rundhati*), *muc* (*muñcati*), *bhuj* (*bhuñjati*), *lip* (*limpati*). etc. are to be conjugated like √chid (*chindati*).

√BHUJ (to eat)

Present.

	Singular.	Plural.
3rd.	Bhuñjati.	Bhuñjanti.
2nd.	Bhuñjasi.	Bhuñjatha.
1st.	Bhuñjāmi.	Bhuñjāma.

Future.

	Singular.	Plural.
3rd.	Bhuñjissati.	Bhuñjissanti.
2nd.	Bhuñjissasi.	Bhuñjissatha.
1st.	Bhuñjissāmi.	Bhuñjissāma.

Aorist.

	Singular.	Plural.
3rd.	Bhuñji.	Bhuñjimsu.
2nd.	Bhuñji.	Bhuñjittha.
1st.	Bhuñjiṃ.	Bhuñjimha, Bhuñjimhā.

√GAM (to go).

Present.

	Singular.	Plural.
3rd.	Gacchati.	Gacchanti.
2nd.	Gacchasi.	Gacchatha.
1st.	Gacchāmi.	Gacchāma.

Imperative.

	Singular.	Plural.
3rd.	Gacchatu.	Gacchantu.
2nd.	Gaccha.	Gacchatha.
1st.	Gacchāmi.	Gacchāma.

Optative.

	Singular.	Plural.
3rd.	Gaccheyya.	Gaccheyyuṃ.
2nd.	Gaccheyyāsi.	Gaccheyyātha.
1st.	Gaccheyyāmi.	Gaccheyyāma.

Future.

	Singular.	Plural.
3rd.	Gamissati.	Gamissanti.
2nd.	Gamissasi.	Gamissatha.
1st.	Gamissāmi.	Gamissāma.

Aorist.

	Singular.	Plural.
3rd.	Gañchi, Gacchi.	Gacchiṃsu.
2nd.	Gacchi.	Gacchittha.
1st.	Gacchim.	Gacchimha, Gacchimhā.

	Singular.	Plural.
3rd.	Agamāsi.	Agamaṃsu.
2nd.	Agamāsi.	Agamāsittha.
1st.	Agamāsiṃ.	Agamāsimha.

Third Conjugation.

√DIV=dibba (to shine).

Present.

	Singular.	Plural.
3rd.	Dibbati.	Dibbanti.
2nd.	Dibbasi.	Dibbatha.
1st.	Dibbāmi.	Dibbāma.

Optative.

	Singular.	Plural.
3rd.	Dibbe, Dibbeyya.	Dibbeyyuṃ.
2nd.	Dibbe, Dibbeyyāsi.	Dibbeyyātha.
1st.	Dibbeyyāmi.	Dibbeyyāma.

The roots *yudh* (*yujjhati*), *pas* (*passati*), *gā* (*gāyati*), *jhā* (*jhāyati*), etc. are to be conjugated as above.

√PAS = to see.

Present.

	Singular.	Plural.
3rd.	Passati.	Passanti.
2nd.	Passasi.	Passatha.
1st.	Passāmi.	Passāma.

Imperative.

	Singular.	Plural.
3rd.	Passatu.	Passantu.
2nd.	Passa.	Passatha.
1st.	Passāmi.	Passāma.

Aorist.

	Singular.	Plural.
3rd.	Apassi, Passi.	Appassiṃsu, Passiṃsu.
2nd.	Appassi, Passi.	Appassittha, Passittha.
1st.	Appassiṃ, Passiṃ.	Appassiṃha, Passimha.

√JHĀ = to meditate.

Present.

	Singular.	Plural.
3rd.	Jhāyati.	Jhāyanti.
2nd.	Jhāyasi.	Jhāyatha.
1st.	Jhāyāmi.	Jhāyāma.

Aorist.

	Singular.	Plural.
3rd.	Jhāyi.	Jhāyiṃsu.
2nd.	Jhāyi.	Jhāyittha.
1st.	Jhāyiṃ.	Jhāyimha.

Fourth Conjugation.

√SU = to hear.

Present.

	Singular.	Plural.
3rd.	Suṇāti, Suṇoti.	Suṇanti, Suṇonti.
2nd.	Suṇāsi, Suṇosi.	Suṇātha, Suṇotha.
1st.	Suṇāmi, Suṇomi.	Suṇāma, Suṇoma.

Imperative.

	Singular.	Plural.
3rd.	Suṇātu.	Suṇantu.
2nd.	Suṇahi, Suṇa.	Suṇātha.
1st.	Suṇāmi.	Suṇāma.

Optative.

	Singular.	Plural
3rd.	Suṇeyya.	Suṇeyyuṃ.
2nd.	Suṇeyyāsi.	Suṇeyyātha.
1st.	Suṇeyyāmi.	Suṇeyyāma.

Future.

	Singular.	Plural.
3rd.	Suṇissati.	Suṇissanti.
2nd.	Suṇissasi.	Suṇissatha.
1st.	Suṇissāmi.	Suṇissāmi.

Another form is sossati.

Aorist.

	Singular.	Plural.
3rd.	Suṇi.	Suṇimsu.
2nd.	Suṇi.	Suṇittha.
1st.	Suṇiṃ.	Suṇimhā.

Another form is assosi.

PA √Āp—to attain.

Present.

	Singular.	Plural.
3rd.	Pappoti.	Papponti.
2nd.	Papposi.	Pappotha.
1st.	Pappomi.	Pappoma.

3rd. person singular "Pappoti, Pāpuṇāti, Pāpuṇoti, etc. Imperative "Pāpuṇātu."

Aorist.

	Singular.	Plural.
3rd.	Pāpuṇi.	Pāpuṇimsu.
2nd.	Pāpuṇi:	Pāpuṇittha.
1st.	Pāpuṇiṃ.	Pāpuṇimha.

√GAH—gaṇhāti (to seize).

Present.

	Singular.	Plural.
3rd.	Gaṇhāti.	Gaṇhanti.
2nd.	Gaṇhāsi.	Gaṇhātha.
1st.	Gaṇhāmi.	Gaṇhāma.

Future.

	Singular.	Plural.
3rd.	Gaṇhissati.	Gaṇhissanti.
2nd.	Gaṇhissasi.	Gaṇhissatha.
1st.	Gaṇhissāmi.	Gaṇhissāma.

Aorist.

	Singular.	Plural.
3rd.	Gaṇhi	Gaṇhiṃsu.
2nd.	Gaṇhi.	Gaṇhittha.
1st.	Gaṇhiṃ.	Gaṇhimha.

Another form is Aggahesi.

Fifth Conjugation.

√DHU = to shake.

Present.

	Singular.	Plural.
3rd.	Dhunāti.	Dhunanti.
2nd.	Dhunāsi.	Dhunātha.
1st.	Dhunāmi.	Dhunāma.

√ÑĀ or √JNĀ = jāna = to know.

Present.

	Singular.	Plural.
3rd.	Jānāti.	Jānanti.
2nd.	Jānāsi.	Jānātha.
1st.	Jānāmi.	Jānāma.

Optative.

	Singular.	Plural.
3rd.	Jāneyya.	Jāneyyuṃ.
2nd.	Jāneyyāsi.	Jāneyyātha.
1st.	Jāneyyāmi.	Jāneyyāma.

Future.

	Singular.	Plural.
3rd.	Jānissati.	Jānissanti.
2nd.	Jānissasi.	Jānissatha.
1st.	Jānissāmi.	Jānissāma.

Aorist (First Form).

	Singular.	Plural.
3rd.	Jāni	Jāniṃsu.
2nd.	Jāni.	Jānittha.
1st.	Jāniṃ.	Jānimha.

(Second Form).

	Singular.	Plural.
3rd.	Aññāsi.	Aññāsiṃsu.
2nd.	Aññāsi.	Aññāsittha.
1st.	Aññāsiṃ.	Aññāsimha.

The roots *as* (*asnāti*), *ji* (*jināti*), *ci* (*cināti*), etc., are to be conjugated as above. The future of *ji* is *Jessati* and *Jinissati* and the future of *ci* is *cessati*.

Sixth Conjugation.

√KAR (to do)

	Singular.	Plural.
3rd.	Karoti.	Karonti.
2nd.	Karosi.	Karotha.
1st.	Karomi.	Karoma.

Imperative.

	Singular.	Plural.
3rd.	Karotu.	Karontu.
2nd.	Karohi, Kara.	Karotha.
1st.	Karomi.	Karoma.

Optative.

	Singular.	Plural.
3rd.	Kareyya.	Kareyyuṃ.
2nd.	Kareyyāsi.	Kareyyātha.
1st.	Kareyyāmi.	Kareyyāma.

Future.

	Singular.	Plural.
3rd.	Karissati.	Karissanti.
2nd.	Karissasi.	Karissatha.
1st.	Karissāmi.	Karissāma.

Aorist; (*First Form*)

	Singular.	Plural.
3rd.	Kari.	Kariṃsu.
2nd.	Kari.	Karittha.
1st.	Kariṃ.	Karimhā.

(*Second Form.*)

	Singular.	Plural.
3rd.	Akāsi.	Akāsuṃ, Akaṃsu.
2nd.	Akāsi.	Akāsittha.
1st.	Akāsiṃ.	Akāsimhā.

In the Imperative 3rd person singular in place of *karotu* there is the form *kurutu* (*Mahāgovinda Suttanta*); in place of *karohi* there is the form *kara* (*Catudvāra Jātaka*). In the future we find the forms *Kāhati* which is frequently used in poetry; cf. *kāhāmi* (*Therag.*, v. 103). *kāhasi* (*Therag.*, v. 184, 1134). There is another form of the future in *kassāmi* (*Therag.*, v. 1138, 1139); cf. *kassaṃ* (*Therag.*, v. 381). Cf. also (*Dīghanikāya*, vol. II, pp. 225 and 288).

√Tan = tanoti.

Present.

	Singular.	Plural.
3rd.	Tanoti.	Tanonti.
2nd.	Tanosi.	Tanotha.
1st.	Tanomi.	Tanoma.

Seventh Conjugation.

√CUR = to steal.

Present.

	Singular.	Plural.
3rd.	Corayati.	Corayanti.
2nd.	Corayasi.	Corayatha.
1st.	Corayāmi.	Corayāma.

Imperative.

	Singular.	Plural.
3rd.	Corayatu.	Corayantu.
2nd.	Corayāhi.	Corayātha.
1st.	Corayāmi.	Corayāma.

Optative.

	Singular.	Plural.
3rd.	Corayeyya.	Corayeyyuṃ.
2nd.	Corayeyyāsi.	Corayeyyātha.
1st.	Corayeyyāmi.	Corayeyyāma.

Future.

	Singular	Plural.
3rd.	Corayissati.	Corayissanti.
2nd.	Corayissasi.	Corayissatha.
1st.	Corayissāmi.	Corayissāma.

Aorist.

	Singular.	Plural.
3rd.	Corayi.	Corayiṃsu.
2nd.	Corayi.	Corayittha.
1st.	Corayiṃ.	Corayimha.

It is to be noted that the *base coraya* is often contracted into *core*, and then it is to be conjugated as *coreti* (present), *coretu* (Imperative), *coreyya* (Optative), *coressati* (Future), and *coresi* (Aorist). Similar roots are *kath* (to speak), *takk* (to argue), etc. All the Causative verbs are to be conjugated in this way.

Derivative Conjugations

Passive.

The passive is formed by adding *ya* to the root or to the present base. This *ya* is sometimes assimilated. The terminations are either *attanopada* or *parassapada* without any fixed rule, e.g. from the root √*vac* the passive form is *vuccati*, from √*kar* the passive form is *kariyati*, *kariyyati*.

From the root √*nī* the passive form is *nīyate* cf. *Nīyare* in Sam. N. vol. I, p. 4).

From the root √*dis* we have the passive *dissate* (cf. *dissare*, in *Therag.*, v. 137 from root √*vadh*.

Some Passive forms are given below :—

				Passive forms.
√Su	...	...	...	Sūyati.
√ci	...	...	...	Cīyati.
√dā	...	...	...	Dīyati, Diyyati.
√ji	...	...	...	Jīyati.
√mā	...	...	...	Mīyati.
√bhū	...	...	...	Bhūyati.
√has	...	...	...	Hasīyati.
√vas	...	...	...	Vasīyati.
√pac	...	...	...	Paccati.
√Ṭhā	...	...	...	Ṭhīyati, Ṭhīyate.
√khād	...	...	...	Khajjati.
√budh	...	...	...	Bujjhīyati.
√pā	...	...	...	Pīyati.

Causative.

The causative is formed by the addition of *aya*. The root is generally strengthened before this termination and *aya* is generally changed into *e*. As from the root √*pac* (to cook) the causative form is *pāceti*. From the root √*su* (to hear) the causative form is *sāveti*, from root √*kar*, (to do) the causative form is *kāreti*. The causative is also formed by the addition of *āpaya* which is contracted into *āpe*, e.g. *pacāpeti*, also *pācāpeti*.

Dr. Mūller quotes from the *pātimokkha* an example of causative form with the suffix *āpāpe*.

Viññāpāpeti from *vi* + *ñā*.

Examples.

Roots	*Causative forms.*
√pac	pāceti, Pācayati, Pācāpeti, Pacāpeti, pācāpayati.
√kar	Kāreti, Kārayati, Kārāpeti, Kārāpayati.
√dā	Dāpeti, Dāpayati.
√ṭha	Ṭhapeṭi, Ṭhapayati, Ṭhāpeti.
√bhū	Bhāveti, Bhāvayati.
√bhuj	Bhojeti, Bhojāpeti.
√pucch	Pucchāpeti, Pucchāpayati.
√gam	Gameti, Gamayati, Gacchāpeti, Gacchāpayati.
√pā	Pāyeti, Pāyati.
√han	Ghāteti.

Desiderative.

The desiderative (expressing wish) is formed by the addition of *s*. Before this suffix the root is reduplicated.

Examples.

	Desiderative forms.
√pā ...	... Pipāsati, Pivāsati.
√bhuj ...	... Bubhukkhati.
√su ...	... Sussusati.
√ghas ...	... Jighacchati.
√dā ...	... Dicchati (it is also used in the *attanopada* e.g. *dicchare* Sam., N., p. 20).
√kit ...	... Cikicchati.

Intensive.

The intensive or frequentative verbs are formed by reduplicating the root.

Examples.

	Intensive forms.
√kam (to go)	... Caṅkamati.
√gam ...	... Jaṅgamati.
√cal ...	... Cañcalati.
√dal ...	... Daddalati.
S. √jval (to shine)	... *Cf.* Daddallamāna (*cf. Dīgha*, vol. II, p. 258).

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Denominative.

The Denominatives are formed from nouns and from onomatopæc words. With the addition of *āya, īya, iya.*

The denominatives imply comparison as well as desire.

Pabbata iva ācarati iti pabbatāyati. Aputtaṃ puttaṃ iva ācarati iti puttīyati, attano puttaṃ icchati iti puttīyati.

It should be noted that a denominative verb is in itself a sentence.

Examples.

Citciṭāyati, samuddāyati, galgaḷāyati, dhanīyati, tintināyati, maccharāyati.

Participles.

Participles partake of the nature of the adjectives and accordingly they must agree in gender, number, and case with the nouns to which they refer. There are three kinds of participles in use :—

(i) The present, (ii) the perfect and (iii) the future.

The present participle is generally formed in two ways accordingly as the root is *parassapada* (active) or *attanopada* (reflective).

The *parassapada* roots generally take the suffix *aṃ, anta* e.g. *gacchaṃ, gacchanta.* These suffixes correspond to the Sanskrit participal suffix *śatṛ* the derivatives form which in the nominative singular take *an* instead of *at* in the masculine.

The *attanopada* roots generally take the suffix *māna* and sometimes *āna* corresponding to Sanskrit suffix *sānac*, e.g. *bhāsamāna, patthayāna.* This distinction, however, is not a hard and fast one. It has been said before that most of the *attanopada* roots in Pāli have taken *parassapada* suffixes but they have retained their *attanopada* participle forms, e.g. the root √*bhās* (to say) has *bhāsati* for its present tense (*Dhammapada*, verse I). but the present participle is *bhāsamāno* (cf. *Padhāna Suttaṃ* verse I). In some instances, we find *parassapada* roots taking *attanopada* participle forms, e.g. *khādamāna* (cf. *Therigāthā*, verse 321), *viharamāna* (*Theragāthā*, verse 586), also *attanopada* verbs taking *parassapada* participles forms, e.g. from the root √*bhaj* we have *bhajanta* (cf. *Therigāthā*, verse 214).

Examples.

√kar ...	... *Karaṃ, Karanto, Kurumāna, Karamāna Kubbāna.*
√pā ...	... *Pivaṃ, Pivanta.*
√pac ...	... *Pacaṃ, Pacanta, Pacamāna.*
√bhū ...	... *Bhavaṃ, Bhavanta.*
√chid ...	... *Chindaṃ, Chindanta.*
√dā ...	... *Dadamāna.*
√sī ...	... *Semāna, Sayamāna.*
√jñā ...	... *Sampajāna, Sampajānāna.*

(ii) *The Perfect Participle.*

The perfect participle passive is formed by adding the suffix *ta* to the root, e.g. √*pac*=*pakka*; √*kar*=

kata; √*duh*=*duddha*; √*gam*=*gata*; √*vac*=*vutta*; It is also formed by adding the suffix *na* as well to the root, e.g. from √*dā*=*dinno*; √*car*=*cinno* (cf. *Sumsumāra Jatāka*; √*lī*=*līno* (cf. *Nilīna* in *Javasakuṇa Jātaka*.)

The perfect participle passive sometime add the vowel *i* to the root before the suffix *ta*, e.g. *icchito*; *vapita*, *yācito*, etc.

The perfect participle active is formed by the addition of the suffix *vat* or *vanta* which are further shortened into *vā*. e.g. *bhuttavā*, *ādinnavā* (cf. *Mahāwanso*. Chap. VII.

(iii) *The Future Participle.*

The future participle is generally formed by the addition of the suffix *tabba* to the root and is passive, e.g. *vañcitaba*, √*dā*=*dātabba*; √*hā*=*hātabba*; √*nī*=*netabba*, √*bhū*=*bhavitabba*.

Sometimes it is also formed with the suffix *anīya*, e.g. *gamanīya*, *karaṇīya* (cf. *Dīghanīkāya*, *Mahā Govinda Sutta*).

Occasionally the future participle is formed by adding *ay*. e.g. *neyya*.

Infinitives.

The infinitive is generally formed by the addition of the suffix *tuṃ* to the root. But occasionally it is formed by the addition of the suffixes *tave*, *tuye* and *tāye*. Sometimes, the suffix *i* is added to the root be-

fore the infinitive suffixes, as from the root √*pac* we have *pacituṃ* ; √*khād*=*khādituṃ* ; √*vad*=*vadituṃ*.

Sometimes the infinitive suffix is added directly to the root as *gantuṃ*.

The roots ending in *i* and *ī* take *guna* as well as those ending in *u* and *ū*, as, √*nī*=*netuṃ* ; √*ji*=*jetuṃ* ; √*su*=*sotuṃ*.

The infinitives in *tave*, *tuye* and *tāye* are remnants of old vedic forms: cf. *gantave* (*Therigāthā*, verse 332) ; *netave* (cf. *Dhammapada*, v. 180) ; *pahātave* ; *kātuye* (cf. *Therigāthā*, verse 418) ; *marituye* (cf. *Therigāthā*, verse 426 ; *dakkhitāye* (cf. *Dīghanikāya*, vol. II, page 254).

Gerunds.

The gerund is formed by adding the suffixes *tvā* and *ya*. Sometimes, instead of *tvā*, the suffixes *tvāna* and *tūna* are used.

In Sanskrit the suffix *tvā* is added to the simple root and *ya* is added when the root is preceded by a prefix. But in Pāli no such distinction exists.

The use of the suffix *ya* after simple roots is rare.

The use of *tvā* with compound verbs is more frequent ; specially in later literature. In *Dhammapada* there are two instances in which *tvā* has been used after compound verbs, e.g. *Pamajjitvā* (verse 172) and *Pahatvāna* (verse 243).

Before *tvā* a root sometimes takes the vowel *i* ; e.g. *pacitvā*, *khāditvā*. But sometimes, *tvā* is added directly to the root, as *jetvā*, *etc.*,

Specimens of gerunds :—

√nī	... ...	Netvā.
√kar	... ...	Katvā, Katvāna.
√dā	... ...	Datvā.
√cint	... ...	Cintiya.
√bhuj	... ...	Bhuñjiya.
pa + √āp	... ...	Patvā.
√su	... ...	Sutvā.

CHAPTER VIII.

Formation of Words.

In the chapters on declensions and conjugations we have dealt with suffixes which being added either to a base or to a root form a word. We will now deal with another class of suffixes which being added to a root or to a base form bases. These suffixes are of two kinds accordingly as they are added to a root or to a base. The first class of suffixes, i.e. those which are added to roots to form bases is known as kita, while the second class which being added to bases form other bases called taddhita.

Some of the *kita* suffixes in Pāli are rather fanciful, e.g. the derivation of *kiriyā* from the root *kar* with the suffix *ririyā* or *kicca* from the root *kar* with the suffix *ricca*, or *civara* from the root *ci* with the suffix *ivara*; the derivations in many cases follow Sanskrit and it is

always good to trace the words to the Sanskrit original and to ascertain their origin in Sanskrit.

We give below some of the important *kita* suffixes

1. A.
   Pac+a=pāka; *caj+a=cāga*; *yuj+a=yoga.*
2. Aka.
   Dā+aka=dāyaka, vād+aka=vādaka.
3. Ana.
   Gah+aṇa=gahaṇa; *ṭhā+ana=ṭhāna.*
4. I.
   Ni+dhā+i=nidhi; *ruc+i=ruci*; *mun+i=muni.*
5. Ṇī.
   Yā+ṇī=yāyī; *kar+ī=kārī.*
6. Man.
   Dhar+man=dhammo; *kar+man=kammaṃ.*
7. Ti.
   Gam+ti=gati; *dhar+ti=dhiti*; *ṭhā+ti=ṭhiti.*
8. Ya.
   Rāja+ya=rajjaṃ; *yuj+ya=yogga.*

Taddhita.

To denote patronymics the following suffixes are added to bases, viz. *ṇa*, *ṇāyan*, *ṇeyyo*, *ṇi*, *ṇera*, e.g. *v[illegible]ṭṭhassa putta=vāseṭṭho* (*vasiṭṭha+ṇa*); *vasudeva+[illegible]a=vāsudevo*; *kacca+ṇāyan=kaccāyana*; *kattikā+neyyo=kattikeyo*; *dona+ṇi=doṇi*; *sakkaputta+ṇi=sākkaputti*; *vidhavā+ṇera=vedhavera.*

The suffix *ṇika* is used in many senses, e.g. that with which something is mixed (*tila+ṇika=telika*);

that by which one crosses over (*sakaṭa* + *ṇika* = *sākaṭika*; that on which one travels and that by which one carries something (*nāva* + *ṇika* = *nāvika*, *sakaṭa* + *ṇika* = *sākaṭika*; *aṃsa* + *ṇika* = *aṃsika*).

The suffix *ṇika* is also used to denote the subject of one's study (*vinaya* + *ṇika* = *venayika*); that by which something is done (*kāya* + *ṇika* = *kāyika*; the place of one's employment (*dvāra* + *ṇika* = *dovārika*); that which is one's art or profession (*vīṇā* + *ṇika* = *venika*); the article in which one deals (*gandha* + *ṇika* = *gandhika*); that which is one's livelihood (*sukara* + *ṇika* = *sokarika*).

The suffix *ṇika* is also used in other senses, such as the country to which one belongs (*Magadha* + *ṇika* = *Māgadhika*).

The suffix *ṇa* or *a* is used in the sense of dyed with e.g. *kasāva* + *ṇa* = *kāsāva*; *haliddā* + *ṇa* = *hālidda*; 'relating to' (*mahisa* + *ṇa* = *māhisa*); it also indicates *patronymics* (*maṇu* + *ṇa* = *mānava*).

This suffix is also used after the names of countries in the sense of 'belonging to' (*Magadha* + *ṇa* = *Māgadha*; *videha* + *ṇa* = *vedeha*).

The suffixes *ima* and *iya* are used in the sense of born in, employed in, etc. *pacchā* (*jāto*) + *ima* = *pacchimo*. *anta* + *ima* = *antimo*; similarly *Majjhima*, *Purima*, etc.

The suffixes *kaṇ*, *ṇa* and *tā* are used to denote collection, e.g. *manussa* + *kaṇ* = *mānussako* (a collection of men); *mahisa* + *ṇa* = *māhisa* (a herd of buffaloes); *jana* + *tā* = *janatā* (crowd).

The suffix *ka* is also used to indicate diminutive, as *putta* + *ka* = *puttaka*. It is also sometimes added to a

base without any change in the meaning, as *kumāra + ka = kumāraka.*

The suffix *ālu* is used to signify 'tendency,' e.g. *dayā + ālu = dayālu* ; *abhijjhā + ālu = abhijjhālu.*

The suffixes *ṇya, ya, tta* and *tā are used to signify* 'state' and 'nature' e.g. *alasa + ṇya = ālassaṃ* ; *odarika + tta = odarikattaṃ* ; *niddārāma + tā = niddārāmatā.*

The suffixes *vantu* and *mantu* are used to indicate possession, e.g. *guṇa + vantu = guṇavā, sati + mantu — satimā.*

The suffix *maya* is used to signify 'made of,' e.g. *suvaṇṇa + maya = suvaṇṇamaya.*

The suffix *vī* is used to indicate possession, e.g. *medhā + vī = medhāvī.*

Formation of Feminine bases.

Feminine bases are formed by adding suffixes to masculine bases. The suffixes generally added are ā, ī, inī and nī. There is no hard and fast rule regarding the application of these suffixes. The same base takes different suffixes in the feminine without any variation in the meaning, e.g. the base 'miga' has for its feminine '*migī*' as well as '*miginī.*' In one instance we meet with the form *migadhenu* (Nigrodhamiga jātaka) where the feminine has been formed by the addition of another word. The suffix inī ls a later one but it has survived to the present day and largely used in the formation of feminine nouns in the modern vernaculars.

Feminines formed with the suffix 'ā' :—

Masculine.	Fsminine.
Ajo ...	... Ajā (Ajī, Ajikā.)
Asso ...	... Assā.
Gato ...	... Gatā.
Ṭhito ...	... Ṭhitā.

When ā is added to masculine bases ending in ka, the penultimate vowel *a* is changed into *i*; as :—kumāraka—kumārikā ; paribbājakā—paribbājikā ; sāvaka—sāvikā.

Feminine nouns formed with ī :—

Masculine.	Feminine..
Sīho ...	... Sīhī (Sīhinī.)
Migo ...	... Migī (Miginī.)
Brāhmaṇo ...	... Brāhmaṇī.
Kumāro ...	... Kumāri.
Vāseṭṭha ...	... Vāseṭṭhī.
Gotamo ...	... Gotamī.
Peto ...	.... Petī.

Feminine nouns formed with inī :—

Masculine.	Feminine.
Sīho ...	... Sihinī.
Vyaggho ...	... Vyagghinī.
Yakkho ...	... Yakkhinī.
Kacchapo ...	... Kacchapinī.

Feminine nouns formed with nī :—

Bhikkhu ...	... Bhikkhunī.

The bases 'hatthī,' 'daṇḍī,' &c. form their feminines with the suffix nī e.g. hatthinī, daṇḍinī &c., But it

should be noted that these suffixes originally ended in *in* and not in I and, therefore, strictly speaking the feminines are formed with I.

CHAPTER IX.

Compounds.

A *samāsa* or compound is formed by the joining together of a base to a base and so making a new word which combines the ideas of the bases combined, the exact sense of which is to be made clear from the context.

In the European languages compounds are commonly made up of but two words, to which if they are to be further increased, suffixes only are added, as light-heart, light-hearted, and light-heartedness.

In Sanskrit and Sanskritic languages compounds of any length can be formed and there is some difficulty in finding out the exact relation of the different parts.

In a compound the case-endings of all the members are elided and a new base is formed to which case-endings are aded.

There are six kinds of compounds in Pāli ;—*Dvanda, Dvigu, Tappurisa, Kammadhāraya, Bahubbīhi* and *Abbayībhāva.*

The compounds have been classified by ancient Indian grammarians into four classes ; (1) *Avyayībhāva*, in which the sense of the first member is pre-

dominant; (2) *Tatpuruṣa*, in which the sense of the subsequent member is predominant; (3) *Bahuvrīhi*, in which the sense of a third term, not to be found in the compound, is predominant; and (4) *Dvanda*, in which the sense of both the members is predominant. In this classification *Karmadhāraya* and *Dvigu* are included in *Tatpuruṣa*.

Dvanda or Copulative Compound.

When several words in the same case are combined, the compound is called a copulative compound, e.g. *Samaṇabrāhmaṇā*.

There are two kinds of *Dvanda* compounds: The Copulative and the Aggregative.

(i) The Copulative *Dvanda* compounds are those which are plural in form and which are declined after the declension of the last member.

Samaṇā ca brāhmaṇā ca samaṇabrāhmaṇā, candimāca, suriyo ca, candimasuriyā, etc.

(ii) The aggregative *Dvanda* compounds are always neuter and in the singular number and expresses a collective sense. These compounds are formed when parts of the body, names of countries, persons of different sexes, names of lower animals, contrary qualities etc are combined, as :—

Cakkhusotaṃ, kāsikosalaṃ, itthipurisam, hatthigavassaṃ, kaṇhasukkaṃ, sīlapaññaṃ.

Dvigu (Numeral Compound).

When a numeral is compounded with a noun, the compound so formed is called the *Dvigu.*, e.g. *Tilokaṃ*, *Catuddisaṃ*, *Pañcindriyaṃ* etc.

Tappurisa (Determinative Compound).

In these compounds which are generally formed by two words, the first member always determines the meanings of the second and takes all the case-endings excepting the nominative and vocative. The last member is always in the first case. In some instances in the *Tappurisa* compound the case-endings of the first member is not elided as *pabhaṃkaro*.

There are six kinds of *Tappurisa* compounds viz :— dutiyā, tatiyā, catutthī, pañcamī, chaṭṭhī and sattamī according to the different case-endings used in the first member of the compound to indicate its relation with the second. *Bhūmiṃ gato* = *Bhūmigato*, *Sallena viddhaṃ* = *sallaviddhaṃ*. *Buddhassa deyyaṃ* = *Buddhadeyyaṃ*, *Rājato bhayaṃ* - *Rājabhayaṃ*. *Rañño putto* = *Rājaputto*, *Saṃsāre dukkhaṃ* = *saṃsāradukkhaṃ*.

Kammadhāraya (Appositional.)

A *kammadhāraya* compound is generally formed by the combination of an adjective with a noun both in the same case. But sometimes there are *kammadhāraya* compounds in which both the members are adjectives. In this compound the first member always

qualifies the second one. *Mahanto ca so puriso cāti=mahāpuriso, nīlaṃ ca taṃ uppalaṃ cāti=niluppalaṃ Brāhmaṇī ca sā dārikācāti=Brāhmaṇadārikā.* In *kammadhāraya* the base *mahanto* is generally changed into *mahā and ku* is changed into *kā* and *kada*, e.g. *Mahā puriso, kadanno, kāpuriso.*

Bahubbīhi (Relative Compond).

When two or more words combining convey a sense other than that originally indicated by them, we have then a *Bahubbīhi* compound. *Bahubbīhi* compounds are of two kinds :—

(i) When the words which are combined together have got the same case-endings ;

(ii) When the words which are combined together have got different case-endigs.

As *Bahubbīhi* compound is an adjective, it qualifies nouns and agrees with them in gender, number and cases.

Jitāni Indriyāni yena so=Jitindriyo, chinnā hatthā yassa so=chinnahattho, sampannāni sassāni yasmim taṃ =sampannasassaṃ.

Abbayībhāva (Indeclinable Compound).

An *abbayībhāva* compound is formed by the combination of words with *upasagga* or *nipāta*, (preposition, adverb, conjunctions, etc.). The indeclinable compound is to be regarded as neuter.

Nagarassa samīpe vattati iti=upanagaraṃ, Makasānaṃ abhāvo=nimmasako, etc.

unu dinam = day by day.

CHAPTER X.

Prosody.

There are various kinds of metres used in Pāli poetry.

The metres are broadly divided into two classes, e.g. the *sara* metre and the *mattā* metre.

The syllables are divided according to the vowels. A short vowel represents a short syllable and a long vowel represents a long syllable; short vowels before niggahita and compound consonants are also taken as long syllables for the sake of metre. A long syllable is considered equivalent to two short syllables in the *mattā* class of metres.

At the end of a line or stanza the last short vowel is regarded as long or short according to the exigencies of the metre.

The technical name of a short syllable is *la* and is represented by the sign ⌣ and of a long syllable is *ga* and is represented by the sign —. There are eight *gaṇas* or syllabic feet in the Pāli Prosody.

Ma	=	—	—	—	(Molossus).
Na	=	⌣	⌣	⌣	(Tribrach).
Bha	=	—	⌣	⌣	(Dactyl).
Ya	=	⌣	—	—	(Bacchic).
Ja	=	⌣	—	⌣	(Amphibrach).
Ra	=	—	⌣	—	(Cretic).
Sa	=	⌣	⌣	—	(Anapaest).
Ta	=	—	—	⌣	(Antibacchic).

Each stanza or *gāthā* is divided into four *pādas*. The *pādas* in regular metres are of equal length, but in some cases the *pādas* are of different metres, the first and the third and the second and the fourth being alike. There are some verses also in which all the *pādas* are of different length and they are called irregular metres. There are various varieties of regular metres, of which seventeen varieties are important. The syllables contained in each *pāda* range from 6 to 22.

The metre most commonly used is *anuṭṭhubha* which contains *pādas* of eight syllables each. The most general way in which an *anuṭṭhubha* verse is formed is that the fifth syallable of each line shall be short, the sixth long, the seventh alternately long and short, and the remaining *pādas* remain free.

A scheme of *anuṭṭhubha* metre is given below:—

⌣ — — ⌣ — ⌣

Pare ca na vijānanti : "mayam ettha yamāmase."

⌣ — — ⌣ — ⌣

ye ca tattha vijānanti tato sammanti medhagā.

⌣ — ⌣

Yathāpi bhamaropupphaṃ vaṇṇagandhaṃ aheṭhayaṃ.

⌣ — — ⌣ — ⌣

paleti rasam ādāya evaṃ gāme munī care.

Of the five varieties of *anuṭṭhubha* the common characteristic is that the first foot is any except a tribrach (⌣⌣⌣), the second foot may be dactyl, molossus, antibacchic, amphibrach or cretic. The other two syllables may be indifferently long or short.

The next important class of metre is *tuṭṭhubha*,

which contains eleven syllables in each *pāda*. Of the several varieties three are important:—*Indavajirā*, *upavajirā* and *upajāti* which is a mixture of the first two.

Indavajirā contains two antibacchic and amphibrach and two long syllables, while *upavajirā* contains instead of an antibacchic in the first foot an amphibrach,

— — ⏑ — — ⏑ ⏑ — ⏑ — — ⏑ — ⏑ — —

Passāmivohaṃ dahariṃ kumāriṃ | sumaṭṭha passaṃ

⏑ ⏑ — ⏑ — —

sutanuṃ sumajjhaṃ.

— — ⏑ — — ⏑ ⏑ — ⏑ — — — — ⏑ — — ⏑

kāḷā pavāḷā vapavellamānā | sā lobhayantīva.

⏑ — ⏑ — —

naresu yāti.

The above verse is a mixture of *Indavajirā* and *upavajirā*, the first, third and fourth *pādas* are *Indavajirā* while the second is *upavajirā*.

— — ⏑ — — ⏑ ⏑ — ⏑ — — — — ⏑ —

Middhī yadā hoti mahagghasoca | niddāyitā.

— ⏑ ⏑ — ⏑ — — ⏑ — ⏑ — — ⏑ ⏑ — ⏑ — —

samparivattasāyī mahāvarāho va nivāpapuṭṭho |

⏑ — ⏑ — — ⏑ ⏑ — ⏑ — ⏑

punappunaṃ gabbham upeti mando.

By far the most popular metre in Pāli poetry is the *vatta*, containing eight syllables in each *pāda* of which the first and the last syllables may be either long or short. The remaining six syllables are divided into two feet, of which the first may be any one except a

tribrach and an anapaest. And in the second foot of the first and third *pādas* a bacchic or amphibrach must be used.

— ⏑ ⏑ — ⏑ — ⏑ — — — — — ⏑ — — ⏑

Sippa samaṃ dhanam natthī sippaṃ corā na gaṇhanti ;

⏑ ⏑ — — — — — — ⏑⏑ — — ⏑ — ⏑ —

idha loke sippaṃ mittaṃ | paraloke sukhā vahaṃ.

Of the second class of metres the most common is *vetāliya.* It is a stanza of four *pādas*, of which the first and third contain the time of fourteeen short syllables and the second and fourth, sixteen. Each *pāda* is divided into three seats of which the first seat in the first and third *pāda* must contain the time of six short syllables and in the second and third *pādas* must contain the time of eight short syllables. The second and the third seat must be either a cretic and Iambic or a dactyl or spondæ (⏑ — and — —).

6 —⏑— ⏑— 8

Nandatipu | ttehi pu | ttimā, gomiko gohi | tath'eva nandati.

—⏑ ⏑ ⏑—

Upaadhī hi na | rassa na | ndanā, na hi so nandati |

—⏑— ⏑ —

yo niru | padhī.

The above stanza is a regular *vetāliya* excepting in the second feet, which is irregular. It contains time of sixteen short syllables but it does not end either in cretic and lambic or Dactly and Spondæ.

In this short analysis of Pāli metre attention must be paid to the pronounciation of Pāli words. In many

places we find that wherever there has been an epenthesis of a vowel in a compound consonant the metre has become faulty; and can be corrected only if the epenthesis be given up and the old pronounciation retained. Prof. Faüsboll in the second edition of his *Dhammapada* has in many places retained the old pronouuciation for the seke of metre. As an example the following verse from the *Theragāthā* may be compared :—

Yaṃ kiccaṃ daḷha viriyena yaṃ kiccaṃ boddhuṃ icchatā.
Karissaṃ nāvarajjhissaṃ, passa viriyaparakkamaṃ.

In this verse the first and fourth *pādas* contain nine syllables if we adopt the traditional pronounciation. But if we avoid the epenthesis in the word *viriya* and read as *vīriyya*, then the metre is regular *anuṭṭhubha*.

THE END.